

מפתח לשון הקדש

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1568/2852

THAT IS THE KEY OF THE HOLY TONGUE.

Wherein is contained, First the
Hebrue Grammer (in a manner)
word for word out of
P. MARTINIUS.

*Englised for the benefit of those that (be-
ing ignorant in the Latine-) are desirous to
learne the holy tongue.*

By JOHN UDALL.

Carefully corrected, and many faults amended
which were found both in the *Latine* and
English copies: By a

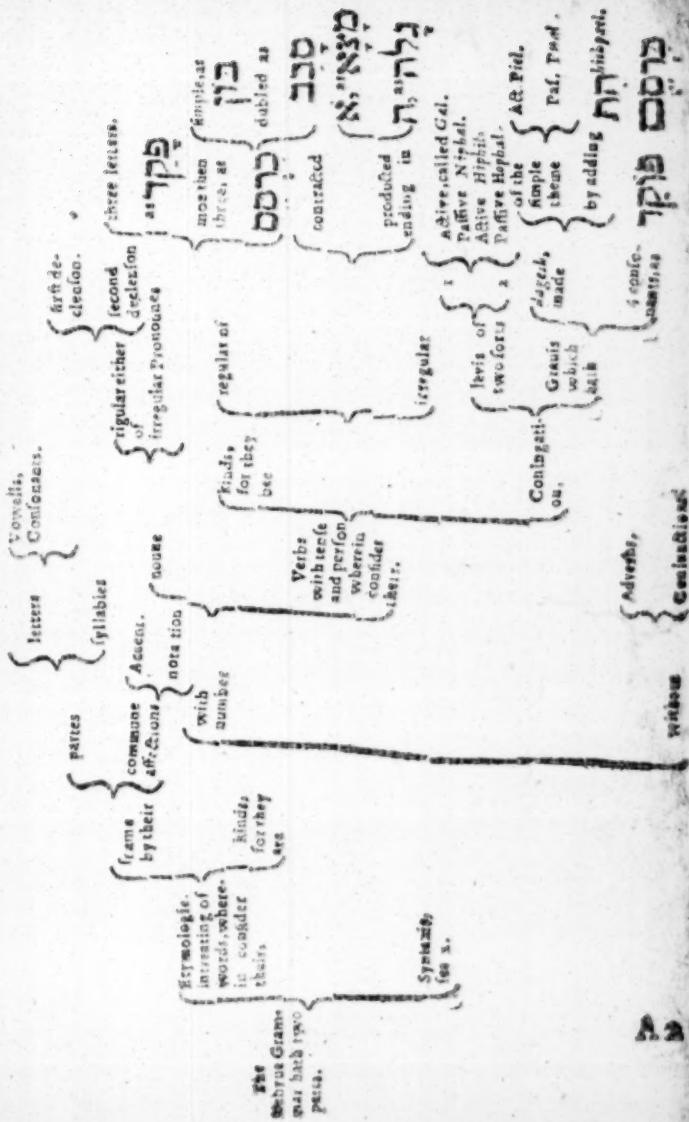
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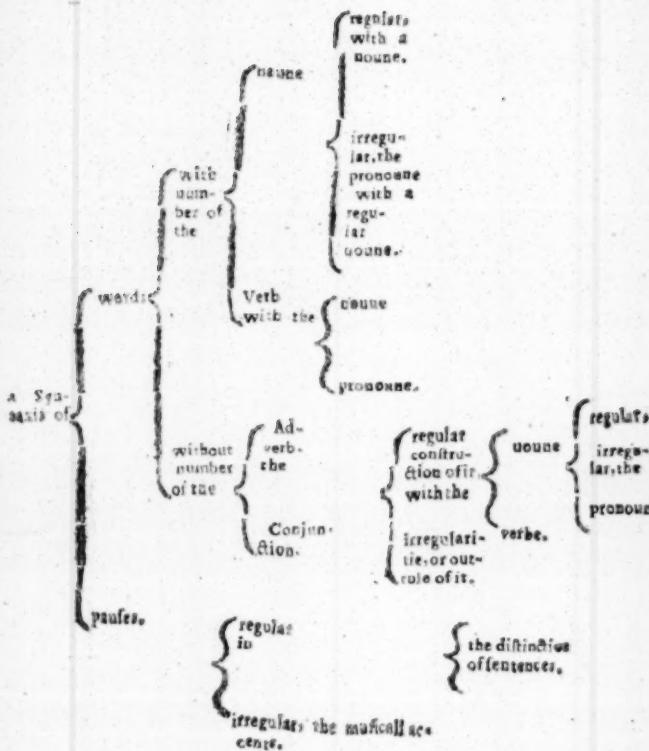
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CHRISTIAN RAVIS BERLINAS.

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A Table containing the principal heads of the Hebrew Grammar.





T H E
FIRST BOOK OF
T H E
HEBREW GRAMMAR.

CHAPTER I.

Of the letters.

GRAMMAR is the art of speaking well, as in the Hebrue tongue to speake hebrue. Grammar hath two parts, Etymologie and Syntaxis. Etymologie is that part of Grammar which giveth rules concerning words. A word is a note whereby every thing is named. There be two parts of a word, a letter and a syllable: A letter is a part of a word expressing a sound that cannot be divided. There be two sorts of letters, vowels and consonants; Those letters that be one like another, are often used one for another: A vowel is a letter that may make a whole sound by it self, and it is of two sorts, short and long. The short vowel is of simple time (that is, more quickly pronounced) it is five fold.

Pathah	א	a
Segol	י	e
Little Hirc	י	i
Camets hatuph or short Camet	ו	o
Quibbut	ו	u

The long vowel is of a double time (that is, pronounced more long) it is also five fold.

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Camers	ⲁ	a
Tſeri	ⲉ	e
Great Hiric	ⲓ	i
Holem	ⲓ	o
Shuric	ⲓ	u

Note that among the ſhort vowells the three
that is Hiric, Camers, and Quibbut, are never wh
ſet downe, (that is, they allwaies want their proper C
ſonants, and ſtand under ſome other) whereby appea
the difference betweene little Hiric and great Hi
which otherwiſe were none. A Conſonant is a le
which cannot make a full ſound without a vowell. Co
ſonants be either half vowells, or mutes. Half vowe
bee ſuch as make (as it were) half a ſound of themſel
They be either quick or more dull in ſound, Thoſe t
give the quicker ſound bee ſuch as are pronounced by t
ching the teeth with the tongue, as

ⲡ	ſ	
ⲥ	ſh	where the prick is on the left ſi
ⲓ	r	thus ⲥ, it is onely ⲡ.
ⲓ	l	

They that are of a more dull ſound, are pronoun
with the lips, as

א	ב	מ
כ	נ	ס
ל	ע	פ
ץ	ק	צ

The consonants that be called mutes are such as *one-ly endeavour to sound*; they are either pure mutes or asperated mutes. Some of the pure mutes are pronounced with the lips open, and some with the lips shut. Those that are with the lips open, are uttered with the teeth, or the palate of the mouth.

Those that are uttered with the teeth, are

Teth	ט	ז
Tau	ת	ד
Daleth	ד	ד

Of these and Samech are made two compound letters.

Tfadi	צ	ס
Zain	ז	ז

Those that are uttered with the palate of the mouth, are

Coph	ק	ק
Caph	כ	כ
Gimel	ג	ג

The two first are of one sound, as *ק* and *כ* were in the former.

Those that are pronounced with the lips shut, are two, to wit

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Beth ב b

Pe פ p

Those letters that have two characters, use the latter onelie in the end of words, and therefore they be called finalls or ending letters.

They that are aspirated mutes, doe breath out of the throate, and that either more mildly, or more strongly.

Those that breath mildly, are	Aleph	א
	He	ה

Those that breath more stronglie are	Cheth	ח ch
	Gaain	ע gn

There be sixe of these mutes, that doe receive often the aspiration He, and then are they thus expressed, ח th ר db ב ch ג gh ב bh that is, wanting their prickes in the middle. Where note that these letters are not thus aspirated in the beginning of a word, as תמיר continually, דבר a word בך a hand, נר a stranger, בית a house. Except a vow ell, or a mild aspiration doe goe before, as Psal. 31, 10. כִּי כָלוּ בִּיגוֹן for they consumed with griefe. Psal. 5, 7. בֵּיתְךָ אֲבוֹא I will come into thine house. Ilay. 10, 14. ופִּוְצָה פֶּה and opening his mouth.

There is an other way usually taken to expresse the consonants whereby the Hebrues doe reckon their usuall numerations, thus.

Aleph

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Aleph	א 1 a	Mem	מ 40 m
Beth	ב 2 b	Nun	נ 50 n
Gimel	ג 3 g	Samech	ס 60 s
Daleth	ד 4 d	Gnain	ע 70 gn
He	ה 5 h	Phe	פ 80 p
Wau	ו 6 v	Tfadi	צ 90 ts
Zain	ז 7 z	Coph	ק 100 q
Cheth	ח 8 ch	Reish	ר 200 r
Teth	ט 9 t	Shin	ש 300 sh
Jod	י 10 j	Thau	ת 400 th
Caph	כ 20 c		
Lamed	ל 30 l		

The Iewes in their accounts for יר fifteen, doe use מן nyne and six, lest the name of God Iah, which is written with the same letters, should be prophaned.

The rest of the hundreths are either supplied by addition, or with finall letters.

Their thousands are expressed either thus אבנא, or thus אבנא, etc.

CHAPTER II.

Of a syllable, where Sheva and Dagesh are handled.

A SYLLABLE is a part of a voice which expresseth a perfect sound. A syllable consisteth either

A s

of one

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of one letter onely , or of more then one. A syllable of one letter is every severall vowell; A syllable of mo letters then one , is that wherein divers letters are conjoynd in one sound, those of the right hand (contrarie to the manner of our language) beeing alwaies to be taken before those of the left hand: sometimes two vowels make one syllable , and that is called a diphthong , whereof there be three kinds.

The first is when { סִינַי Synai
or יֵשׁוּעַ Eshan.

The second is when the vowels under Iod are before, as

{ כִּסְלוּ Cisseu
{ זִין Zin.

The third is when י goeth before, as תַּלְוִי Talui, גֹּיִם Goi.

After a diphthong the pure mutes are seldome aspirated, as הַנָּחִי oh nation.

Sometimes a syllable is made of a vowel and two consonantes (at the most) on each side of it, the marke that joyneth them together in one syllable is called sheva , and is marked with two pricks one direct above another , and both under the consonant thus (:) There can bee but one sheva in the beginning of a word , and therefore if two doe come together , the former is turned into hircic ; as דְּבָרִי for דְּבָרִי words ; or Patah, or Segol, especiallie under

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under those consonants that sound out of the throate called gutteralls, as אֶפְקֹד I will visite. עֶבְדִּי his servant.

Also the latter Sheva is taken away, if it should be under jod; as Isa. 10. 16. בִּיקֹד as a burning, for בִּיקֹד Genes. 35. 23. וַיהוּדָה and Judah, for וַיהוּדָה yet Dan. 12. 2. מִישְׁנֵי of them that sleepe; 2. Chro. 20. 11. מִירוֹתָהּ from thine inheritance.

But there may be two Shevas in the end of a word, according to the number of consonants having no vowels under them, as קֶשֶׁט the trueth; yet is it seldome expressed in the end of a word, as דָּבָר a word: כֶּפֶר a booke. Except the word end with ך as דָּרַךְ hee went, or with two consonants, as יוֹסֵף he shall add.

The gutterall consonants (that they may the more easily bee pronounced) doe take unto Sheva one of these vowels, patah, camets, or segol, then are these vowells called (rapt or short) hateph patah, hateph camets, hateph segol; as יֶאֱסֶף hee will add, נָעֲמִי Naomi, אֶהְרֹו Aaron, yet it is sometimes otherwise, as Exod. 20. 16. תִּחְמֹד thou shalt covet, תֹּאדֹרִי thou (woman) shalt weave, וַאֲרָבֹו they laid in wait; for these rapt vowels doe loose Sheva when an other followeth. Sometimes the same falleth out under other consonants, as Iob 33. 25. רֶטֶף he was fresh (or) tender. In the end

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of a word ה and ו have pathah in stead of sheva , and must bee pronounced after pathah, as רוּחַ ruah , יוֹרֵעַ Iodeang; and it may be contracted, as יוֹרֵעַ Iodang.

In the end of a word ה hath sometimes a prick in the mids , and is as much as a strong aspiration, as נָגַהּ nagah, hee shined , and therefore the pure mute following it, is not aspirated, Genes. 6, 16. בְּצֹדָה תָּשִׂים in the side thereof thou shalt put.

Sheva maketh the vowell short that goeth before it, therefore camets is short before sheva , as חֹכְמָה chochmah. After this i heva the pure mutes are seldom aspirated, as תִּסְכּוֹר תִּסְכּוֹר ishto , yet Gen. 2, 15. לְעִבְרָה to dresse it. 2. Sam. 22, 11. כְּנָפִי wings. 1 Kings 10, 29. מְלָכִי kings, Job 29, 6. פְּלָגִי rivers, so do we read כְּלָבִי dogs , and חֲנָפִי hypocrites. Thus much of i heva.

Double consonants for brevities sake are often included one in another; though in sound they be separated , the marke whereby to know the same is called dagesh , which is a prick inclosed in the letter, as לָמָּה Lammah.

Gutterall consonants and ר doe not receive dagesh, and therefore the vowell going before them is made long, as עֲרִיךְ strong, בָּאָר hee declared, בָּרַךְ hee blessed; for עֲרִיךְ בָּאָר בָּרַךְ; yet sometimes ר hath dagesh, as Ezekiel 6, 4. כָּרַת שֶׁרֶךְ thy navell was cut.

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On the other side, a long vowel is turned into a short one, if dagesh doe follow, as **אָרָמִים** read, **תָּתִים**; thou shalt finish, for **תָּתִים אָרָמִים**; albeit it is sometimes otherwise, as 2. Sam. 7, 21. **תְּגִלָּתָא** magnificence; by this reason it is that Camets before Dagesh is short, as **רָנִי** ronni.

Dagesh is sometimes taken away, if sheva bee underneath, as Job. 37, 3. **יִשְׂרָהוּן** hee directeth it, and 4, 15. **יִשְׂאוּ** they shall bring, for **יִשְׂרָהוּן** and **יִשְׂאוּ** if sheva bee with Dagesh, the pure mute following may bee aspirated, as **בָּקְרוּ** they have visited.

CHAPTER III.

Of the Accent, and of Notation.

THVS much then of the parts of a word; the commune affections thereof are Accent and Notation. The accent is (as it were) a certaine singing of the word. Naturallie there is but one accent in every word, called acute, or sharpe, and is marked thus (´) if need bee under the syllable, yet another as a stranger doth sometimes goe before it, and is called Metheg, that is to say, a stay, because it stayeth the word

some-

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somewhat in that place where it is, as פוקדים they visiting. This accent (that is Metheg) maketh the vowel long; hence it is that Camers with this accent is long, what soever doe follow, as חכמה She was wise, למה why? Sheva may be single under a guttural, if it follow the naturall accent, as ירענו we have knowne.

Notation is when the Originall of a word is sought out; and that is either in kind or in figure. The kind is, when wee enquire whether it bee a primitive or derivative. The primitive is that which is the beginning of all of that kind, the Grecians call it Thema, and the Hebrewes call it שרש the root, because the rest doe spring out of it, and it is expressed most commonlie with three consonants, as ארץ the earth פועל hee wrought, and seldome with foure or five.

A Derivative is that word which is derived from the primitive. Dirivation is made by adding of some of these seven letters והאמנות, which are commonly called the Hemantik letters, and are thought to belong onely unto nouns, but if the thing be well weighed, we shall finde the use thereof commune in every declining, as מפקיד numbering, נפקד he was visited, רכלית perfection, ילקוט a scrip, אנזכרה a monument, הפקיד hee numbred; which shall more plainlie be understood in every severall flexion or declining.

These

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These letters (to wit hemanticks) beeing set before gutterals, doe follow their rapt vowels, as מעביר causing to serve, נאסף hee was gathered. These same letters (except vau) beeing set before any word beginning with Nun or Iod that should have Sheva, doe often change them thus; Nun into Dagesh, as מתן for מנתן a gift, נגש for נגש he approached; and Iod into vau, as מושיע for מושיע preserving, נושב for נישב hee dwelleth. Sometime it is otherwise, as Prov. 3.6. ישר hee shall direct, and 4. 25. ישירן they shall direct. Hof. 7. 12. איםרם I will correct them, yet if the midle letter bee Tsadi, the change is often into dagesh, as מצב for מצב a standing, הציב for הציב hee appointed. Three of these letters יאה are sometimes added to the latter end of a word, and be called paragogicks, as לילה for ליל the night, אבוא for אבוא they would, רבת for רבת copious: yea and also often, as בן for בן a son Num. 24. 3.

The figure is, when wee seeke whether the word be single or compound. The single word is not to be divided into moe, as פקר hee visited. The compound is that which is divided into moe then one, as אברהם. Composition of moe words into one doth sometimes contract them, as אשר לי for אשר לי which is to mee.

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CHAPTER. IIII.

Of the kindes of words.

THE commune affection of words is set downe, the severall kindes of words doe follow. A word is either with number, or without number. The word of number is that which besides his owne signification noteth a number, either the singular or the plurall number. The singular number is when one thing is signified, as דָּבָר a word, פָּקַד hee visited. The plurall number is when moe then one are signified, as דְּבָרִים words, פָּקְדוּ they visited. A word of number bath also gender. A gender is the difference of a word according to the sex; and it is either single or commune; the single is that which signifyeth one kind, and it is either masculine or feminine. The masculine gender is that which is ascribed to the male. The feminine is attributed to the female kinde, and is made of the masculine by adding הֵּ unto it, as טוֹב good, the masculine; טוֹבָה good, the feminine: בֵּן hee understood; בָּנָה I hee understood. The commune gender is that which pertaineth equally to both kindes, as אֲנֹכִי I, man or woman; פָּקְדוּ they (men or women) visited. Againe, a word is either finite or indefinite; finite is that which vari-

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eth by certaine numbers and genders, as אִישׁ man, פָּקַד hee visited. Indefinite is that word which varieth not, either by number or gender, as אִשׁוֹ which, פָּקַד to visit. A word of number is either a noune or a verb.

CHAPTER V.

Of a Noun.

A NOUNE is a word of number and gender vniety. The Duall number in a Noun is distinguished from the plurall, when two things onely are signified. The feminine gender is often ascribed unto Nounes of two members, as יָד a hand, רֶגֶל a foot. Also the names of cities are of the feminine gender, as יְרוּשָׁלַיִם Pl. 122, 3. Likewise the names of countreyes, as אֶדוֹם Ædom, שֵׁעִיר Seir. Nu. 24. Also of windes, as צָפוֹן the North, תִּימָן the South: Cant. 4, 16.

Some Nounes are of both genders, as namely the names of beasts, as בְּהֵמָה a beast, עוֹף a bird, צֶאֱנָה cattell; חֲמֹר an alie, כֶּבֶשׂ a sheep. To discern the gender these Nouns are aded, זָכָר the male, נְקֵבָה the fæmale Levit. 4, 23. שֵׁעִיר עִזִּים זָכָר the hee-goate, and vers. 28. נְקֵבָה טְעִירָה עִזִּים, the shee-goate.

CHAPTER VI.

Of the first declension

THE flexion, or variation of a Noun is called a Declension, whose commune Anomalie, or outrule is ly

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is by taking away first of camets from the last syllable save one, as גָּדוֹל a great one גְּדוֹלִים great ones, גְּדוּלוֹת גְּדוּלוֹת Secondly of Tseri in the last syllable if no camets goe before, as פּוֹקֵר hee visiting פּוֹקְרִים they visiting.

There be two Declensions. The first is of Nounes of the masculine gender, and the second of such as are the feminine.

The first Declension hath his plurall number ending in יָה as שׁוּר order שׁוּרִים orders; and so are they declined whose last syllable save one is with camets, and the middle letter should haue Dagesh, as עָרִיץ strong, in the plurall number עָרִיצִים פָּרֵשׁ a horseman פָּרָשִׁים horsemen. כֹּרֵךְ a threshing instrument מְרָגִים threshing instruments.

Also those that end in הּ, saving that the last syllable is contracted, as קֶצֶה an end קְצִים ends, קָנָה a reed קָנִים reeds. So likewise is every Noun of one syllable with Tseri, except בֵּן a sonne, בָּנִים sonnes. Some are thus declined קֶן a nest קְנִים nestes: so מָגֵן a shield מְגִנִּים shields; פֶּת a piece, פְּתִים pieces: סֶף a post, סְפִים and סְפוֹת postes.

Those that end in Iod doe often contract their last syllable, as יְהוּדִי a Iew יְהוּדִים (for יְהוּדִיִּם) Iewes, גּוֹי a nation גּוֹיִם nations; but שָׁקֵי drinketh

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an ornament a kid גריים : חלי Psal 102. שקוים
infirmities חליים and חלאים חלי תלאים
light of פתי : צבאים and צבים צבי a little goat
an high place שפי : פתאים and פתים beliefe
an ornament ערי But שפיים and שפים maketh
a vessell בלי Ezek. 16, 7. ערים כלים

Also י is sometimes set for Mem, as ימין dayes, yea, and the plurall number may be formed by taking away Mem, as חורי and חורי for חורים holes; so גבי locusts, חלוני windowes; but ירי hands Ezek. 13, 18. חשופי uncovered.

The Duall number is declined in ים, as יד a hand
 ידים two hands But these are formed more unaqually
 רגל a foot רגלים two feet, קרן a horne קרנים and
 two horns, לחי a jaw לחיים two jaws,
 ברך a thigh ברכים two thighs, אזן an eare
 אזנים two eares.

The contraction of number is here used as a certain case, as when the plurall number endeth in י .. and Mem is taken away, as of **שָׁנִים** is made **שָׁנִי**; And so is the Duall number **שְׁנֵי שָׁנִים** two **שְׁתֵּי שָׁנִים** two; yet sometimes Mem remaineth, as Gen. 17, 20. **עֶשְׂרִים** --- **שְׁנֵים** twelve.

The singular contraction is more seldome, here ca-
nietz in the last syllable is turned into Parah, as פָּרָה

חֵלֶב a word; but הֵבֵל vanitie maketh חֵלֶב, and חֵלֶב milk maketh חֵלֶב. Also Tleri after Camets is taken away, as יָקוּן יָקוּן old. So doth נָח a nest (being a word of one syllable) make בֶּן a sonne maketh בֶּן and בֵּן; in the rest Tleri remaineth, but in the plurall עֵצִים wood maketh עֵצִי: and כֵּלִים vessels. כֵּלִי Those that end in ה are turned into הָ, as מִקְנֶה, cattell a שֶׁה a sheep, רֹעֶה feeding a שֶׁה, so קִנָּה possessing a שֶׁה, and such like. But פֶּה a mouth: so אָב father, אָבִי seldom אָב. and הָם a father in law אָחִי: אָחִי a brother.

An outrule concerning number. *These do otherwise decline their plural number.* אח brother, אחים brothers, לביא: ימים a day, יום, ימים a basket, דור brethren, מרנים and מרנים contention, מרון, לבאים a lion, עירם and ערים a citie, עיר, סלונים a thorne, סלון, צפור: עירמים and עירמים naked, צפון, שורים: שור: ראשים a head, ראש, צפרים, שוקים Sometimes שוקים שוק a street, ראש bath his plural number regularly, as I say 15, 2. -- ראשיו בכל upon all their heades; it bath allwayes a regular contraction, as ראשי אבות the heades of the fathers.

These do follow the commune out-rule of the first sort. First Nounes whose last syllable is accented with Camets, and whose last syllable save one is with Tseri as שְׂכָרִים strong drink. Secondly every noune whose last syllable save one is accented (Note also here the plurall

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number ending in camets) as בגד a garment, so ספר a book, זרע, זרעים seed, ישע, health, נער, נערים a lad, חטא sinne, ישעים, חטאים, נרד, נרדים mirth, But צאל and צאל a tree, פלגש, פלגשים a harlot, צאלים, Holen is only made short, as קדש holines, קדשים; albeit, it hath camets sometimes, as Ezek. 36. 38. קדשים בצאן as the flock, of holinesse But בקר an ox maketh בקרים, ומה, חוחים, חוחים munition, בשמים, בשם spice, רמח, רמחים a spear, רתם, רתמים juniper, רתם, Patah and Hiric are turned into Tseri, as וית, an olive, ויתים. Except בית a house, חיל, חילים strength, עיר, the colt of an asse, תיש, תישים a goat, עירים. Camets מוהים מוהים are turn'd into holē, as מות death.

The second contraction of number. Nouns that are declined in their plurall number by camets do admit a second contraction in the plurall number, as דבר a word, שכר, שכרים strong drink, דברים, דברי, בגד, בגדים (for els they should have bin בגדי, בגדי) so likewise מעין, מעינים a spring, מעינים, מעין, דבר, שכר, גחלים, גחל, גחלים מעלים מעללי work, מעללי, מעללי, Except those that are dageshed, as עקר a foundation, גנב, גנבים, גנב, עקרים, עקרי, and מורש, מורשי a possession, מורש, מורשי. In this contraction camets hateph do h remaine, as קדש, קדשים, אהל, אהלים a taberna-

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cle אֶהְיֶה. **תֵּאָר** forme **תֵּאָרִים** where the former camets is naturally short, albeit by many it is made long. To this rule doe belong nounes of moe syllables then one, declined by Tseri, as זָקֵן old זָקֵנִי for זָקֵנִי of זָקֵנִים. Except these that are declined from nounes having the last syllable long, as זֵית an olive זֵיתִי. Also the contraction of the singular number taketh away Tseri before camets שָׁכַר and it contracteth patah and hirc into Tseri, as בֵּית בֵּית : and camets and vau into Holem, as מוֹת מוֹת death. Except שׂוֹא vanitie. These two טוֹב good, and חוֹר a hole, doe here make טוֹב and חוֹר.

Nounes wanting the one number. These want the plurall number בְּטַח confidence, גָּזַל spoile, דִּין ink, רַבָּה multitude, חוֹם heat, חֶרֶף winter, עֶשֶׂק oppression, צָדִיק righteousness, קֵץ heat, שָׂאֵר flesh. תֵּבֵל the world, תְּהוֹ confusion. These want the singular number, בְּלוֹיִם and בְּלוֹאִים ragges, זָנִים and זָקֵנִים old age, זָקֵנִים and זָקֵנִים virginitie, חַיִּים life, חֲמֻנִים pictures, יָעִים besomes, מַחֲלִיִּם and מַחֲלָאִים sicknesse, מְרוֹאִים consecration, מְנוּמִים turnes, מְעִים bowells, מְתִים men, נְחִירִים nostrills, נְעוּרִים youth, עַמָּמִים people, פָּנִים countenance. hereunto belongeth one in the contract forme אֲשֶׁרִי blessednesse.

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Nounes of number from three to tenne have both the numbers, but in divers signification; for the singular number betokeneth single ones, and the plurall number tennes, as שלש three, שלשים thirty, ארבע four, ארבעים fourtie; But עשר tenne, עשרים twentie.

Nounes of the singular number that naturally have the Duall, doe want the plurall, as יד a hand ידים But those that have their Duall by art, have also their plurall number, as אלף a thousand, אלפים two thousand, אלפים thousands: so ככר a talent; ככרים Some nounes are only the duall number, as סוואבנים stools used in womens travell. מים and by contract מימימי waters, מרחים milstones, צהרים noon, שמים heaven.

The out-rule of gender. Nounes of number from three to tenne are the feminine gender in the singular number, as שלש, ארבע, &c. In the plurall number they are commune, as עשרים, שלשים. Also these are the feminine gender אבן a stone, אם a mother, באר a well, דרך a way, זרוע an arme, חרב drynesse, נשים a trumpet. כתף a shoulder, כוס a cup, נשים (wanting the singular) women, עב a thick cloud, עיר a citie, פגע a stroake, קרן a horne. These are both genders אנני a ship, ארון a nark, אש fire, גפן a vine, זקן a beard, כנף a wing, מגן a shield, מחנה a camp

camp, מקום a Place, נפש a soule, רוח wind, שאר
flesh, שמש the sunne, תבל the inhabited world,
תהום the deep.

CHAPTER VII.

Of the second declension,

THE second declension is of Nounes of the feminine gender, which doe decline the plurall number in ות; there be two severall terminations or endings of them.

The first termination is of them whose singular ending in י make their plurall in ות, as נגינה a song נגינות songs. In this declension Camets in the last syllable save one of the singular remaineth in the plurall absolute, as צדקה righteousness צדקות; so שמלה a garment, לשכנה a chamber, לשכות, בקעה a valley בקעות, עברה anger, עברות, אמרה a word אמרות, חלקה a part, חלקות, דמעה teares, דמעות; But בידה a pallace, בידנות habitation, מנה part מנות or מניות or מנאות

Of masculines whose last syllable save one is accented are made feminines belonging to this rule, as of כישב a male lamb, כשבה a female lamb כשבות. So of מלך a king מלכה &c. Also of masculines in י are made feminines in יה, as of נכרי a man stranger, נכריה

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נכריה a woman stranger, and such like.

The Duall number is here according to the Duall of the masculines saving that ת is put in stead of ה, as שפה a lip שפתים but מאה a hundreth maketh מאתים: סאה a kind of measure סאתים.

The contraction of the number is most commonly here in the singular number, and camets in the end is made short, as before, but ה, is changed into ת, as ננייה a song, נניית. From hence are derived the nouns accented in the last syllable save one with ה paragogicke, as ישועתה health: and Ps. 104, 11. היתו a beast for חית: but camets in the last syllable save one is takē away in the contraction of both the nūbers, as צדקה righteousness צדקות צדקת צדקות. Also Tieri sometimes, as תועבת תועבות תועבת תועבה. So נבלה a dead carkasse נבלת : בהמה a beast בהמות in the plural בהמות שדמות a field שדמות שדמות. One doth here receive the masculine contraction, as במתי high places: But קמה corn that groweth maketh קמה and so doe the rest of that kind which have camets in the last syllable save one.

The out-rule of number. Nounes of number want the plurall number, as שלשה three, ארבעה foure, and such like.

These want the singular number כליות the reins. Likewise thin duall שתים two women contract-

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ed עשרה מצבה and שתיים Exod. 24. 4. שתי and twelve pillars. So מסכנות treasures.

The out-rule of gender. Nounes of number are here the masculine gender, as שלשה ארבעה This is the masculine gender פחה a captaine, in contraction פחת in the plurall number פחות and פחות. Some are masculines in the plurall number onely, as אימה terrour so אלה an oke, בכרה a camel, דבורה a Bee, דבילה a cluster of dry figs, חטה wheat, חשכה darkenesse, יונה a dove, יענה an owle, יענים in the plurall: לבנה a tyle, מלה a speech, נמלה an emet, סאה a measure, פשתה linnen, שטה a cedar tree, שערה barley, תאונה a lie, תאנה a fig, תולעה a worrne, תולעים. But אשרה so אלמות and אלמים a handfull. אשנה a year, פנה a corner, ערמה a heape, ערמה a grove, שקמה a wild fig-tree, תמרה a palm-tree.

The second termination is in ת. hither doe belong first those that are accented in the last syllable, which make their plurall number in יות. as גפרית brimstone מלכות גפרית a kingdome מלכות. Of masculines that end in Iod are feminines made that belong to this rule by adding Thau; as first גוית Gentiles, (as they are called) מצרית an Ægyptian woman, of מצרי an Ægyptian man, so יהודית a Iewish woman.

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nounes of number *שלישית* the third woman, *רביעית* the fourth woman, &c.

But nounes of one syllable in *ית* may have both the plurall numbers, and both genders, as *שבית* captivity *שביות* and so have many that end in *ות*, as *זנות* and *חזנות* whoredome, *שבות* captivity, *תרבות* multitude. But the noun *אות* when it is for (a signe) doth make *אותות*; when it is for (a letter) *אותיות*. Some are declined somewhat otherwise, as *אחות* a sister *אחיות* dung *אשפות* a wine-presse *גתות*, *נשאת* sinne *מלאות*, *חמיות* a mother in law *חמיות*, *מלאות* fullnesse *נשאת* a gift *נשאת*. Secondly, accented in the last syllable saving one belong to this rule, which also doe decline their pluralls with camers, as *קשת* a bow *קשתות* &c. so *בהרת* whitenesse *מקבות*, *מקבת* a piercing thorow *בשרות*, *משמרות* a watch *מספרות*; so *קרחת* baldnesse *ספחות* a skab *ספחת*, *קרחות* a worme *תולעות*. But *בנות* for *בת* a daughter *בנות*. Hol-
lem in the last syllable save one is sometime here made short, as *כתנת* a cloak, yet wee read *כתנות* Exod, 40, 14. The Duall number doth here follow his plurall, changing onely the termination, as *דלת* a door *דלתים* *דלתות*.

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The out-rule of gender is *seldome here*, yet sometimes, as *בית* a house *שבלת* an ear of corne *בתים* *שבלים*. These be both genders, *אות* a signe, or a letter *נחשת* brasse.

The out-rule of both declensions. Some nouns of the first declension have their plural number of the second, as *אב* father *אבות*, *אבן* a basen, *אוב* a devill, *אוצר* treasure, *אורח* a path, *אם* a mother, *אצבע* a finger, *ארב* trechery, *ארץ* earth, *ארמון* a pallace, *אשכול* a cluster of grapes, *אשכלות* and contracted *אשכלות* and *אשכלות* a wel, *בור* a cistern, *גליל* the mids, *גג* the roof of a house, *גורל* a lot, *זנב* a countrey, *גרון* a floor, *דרבן* a prick, *חזנה* a bred, *חלום* sleep, *חרב* a sword, *חשבון* reason, *חשבנות* and *מפה* a hand breadth, *יתר* a nail, *כוס* a cup, *כסא* a throne, *לוח* a table, *לילה* and *ליל* night, *מזבח* an altar, *מזלג* a three-toothed flesh-hook, *מזלגות* rain, *מסב* a circle, *מסבות* a bulwark, *מצר* a place, *מקל* a rod, *נאד* a pitcher, *נר* a light, *עור* a skin, *עפר* dust, *ערש* a bed, *עשב* an herb, *צבא* an armie, *צלע* a rib, *צדור* a bond, *קול* a voice, *קיר* a wal, *רוח* a spirit, *רתוק* a chain, *שופר* a trumper, *שור* a wall, *שלחן* a table, *שם* a name, *תהום* the deep,

Others have their plurall number of both declensions,

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as אֱהָלִים and אֱהָלוֹת aloes, wanting the singular,
 אֲרִי or אֵרִי a lyon, אֲרִיִּים and אֲרִיּוֹת so אֲשֵׁרָה a
 grove, בְּכוֹר the first born, גְּבוּל a limit, דֹּר a gene-
 ration הֵיכַל a pallace, זֶרֶע an arme, חֲלוֹן a win-
 dow, חֲצֵר a hall, יָד a hand, יוֹם a day, כִּיּוֹר a cal-
 dron, כַּנָּף a wing, כַּתֵּף a shoulder, לֵבַב a hart,
 מוֹשֵׁב light, מִבְּצָר munition, מִגְדָּל a tower. מוֹשֵׁב
 a seat, מִזְרֵק a bowl, מַחֲנֶה a camp, מִשָּׁה a rood,
 מִנָּה a portion, מְנוּיֹת מְנִים and מְנֵאוֹת a
 fountain, מִקְהָל a congregation, מִקְצוֹעַ a corner,
 מִשְׁכָּן a cottage, נָהָר a floud, נֶפֶשׁ a soul, סָבִיב a
 circuit, סִיר a pot, עֲבוֹת a cord, עֵוֶן iniquitie, עֶנֶק
 a chain, עֵצֶם a bone, עֵקֶב a heel, עֵת time, פֶּה a
 mouth, פִּיּוֹת פִּים and פִּיּוֹת פֶּלֶא a miracle, פָּעַם
 a turn or course, פְּרוּזֹן a hamlet, צוֹאֵר a neck, קֶרֶן
 a horn, קֶדֶם hatchet, שָׁבוֹעַ a week, שְׁבוּעִים and
 שְׁבוּעוֹת שָׂדֶה a field, שִׁרְיוֹן a brigandine, תָּא a
 closet, תְּנַחֲמוֹת and תְּנַחֲמוֹת consolations, with-
 out the singular number.

CHAPTER VIII.

Of the Pronoun.

CERTAIN Anomales or words out of rule
 are here called Pronounes, whereof three are whole
 ones,

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ones, and five are defectives; The three whole are these.

1 { הוּא hee { הֵם they (men)
 { הִיא shee { הֵן they (women)

2 { אַתָּה thou (man) { אַתֶּם yee (men)
 { אַתְּ thou (woman) { אַתֶּן yee (women)

3 { אֲנִי I. { אֲנַחְנוּ man or woman (men or women)

Those that end in ם or ן in the plurall number doe receive ה paragogick at the end, as Iob 24, 13. הֵמָּה

Gen. 31, 6. אֲתָנָה. Also we read. אֲנֹכִי, for אֲנִי.

נַחְנוּ and אֲנֹנוּ for אֲנַחְנוּ:

These same pronounes are diversly contracted, and are called affixa (that is, words adjoynd unto others) as in this example,

Singular.

הוּא hee into הוּ, הֵן, הִיא, hee, him, or his.

הִיא shee into הִיא, הֵן, shee, her, hers.

אַתָּה thou (man) into אַתָּה, thee, thine.

אַתְּ thon woman into אַתְּ, thee, thine.

אֲנִי I into אֲנִי, I, mee, mine.

Plurall.

הֵם they (men) into הֵם, they, them, theirs.

הֵן they (women) into הֵן, they, them, theirs.

אַתֶּם yee (men) into אַתֶּם, yee, you, yours.

אַתֶּן yee (women) into אַתֶּן, yee, you, yours.

אֲנַחְנוּ

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אֲנַחְנָּ wee , into נָּ wee, us, ours.

Three severall Paragogick letters may be added here, first, הּ, as וְהָ for כִּהָּ, also after ם and ך , as נָּ for ךְּ, הֶמָּה for הֵם Secondly ו after ם of the third person, as מוּ and מן for ם. Thirdly Iod after Caph, as כִּי for ךְּ: Also here is used ה׳ for ה׳ and ך׳ (both genders) for ךְּ and ךְּ.

The defectives are five in number , three of them want the one number . as מִי who, which, מָה or מַה what, וְהָ hee, וְהָ or וְהָ or וְהָ shee. וְהָ hee or shee, also הֶלֶּךְ these want the plurall number. But אֵל or אֱלֹהִים these (men or women) want the singular. The other two are called indefinites, because they serve to both numbers and genders, as first the Relative אֲשֶׁר which, and it may be contracted into ׁ or ׂ as Psalm. 122, 3. שְׁחִבְרָה which is compacted , Iob 19, 29. שְׁדִּין which judgement. Seldome into ׁ, as Eccles. 2, 22. שְׁהוּא which is. Secondly the article הַ.

CHAPTER IX.

Of a Verb.

A VERB is a nounce of number and gender with tense and person. A tense is the difference of a verb according to the time past , called the præter tense, or the time to come, called the future tense.

There

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There is one præter tense, or time past in the Hebrew tongue, as פָּקַד hee visited, hee hath visited, but there be two future tenses, or verbs noting the time to come.

The first future, as פָּקֹד visite thou; the second future tense, as יִפְקֹד hee shall visite.

The præter tense and the second future are used often for the præsent tense when they be taken indefinitely, as Psal. 1, 1. הָאִישׁ אֲשֶׁר לֹא הִלֵּךְ בְּעֵצַת רָשָׁעִים. Blessed is that man which walketh not in the counsell of the ungodlie, that is, hath not walked. Again, וּבִתְוֹרָתוֹ יִהְיֶה יוֹהֵם וְלַיְלָה, and hee shall meditate in the law of the Lord day and night, that is, hee doth meditate. From the first future ariseth the Infinitive mood פָּקֹד to visite, so doth the participle from the præter tense, both the præsent participle, as פֹּקֵד visiting, and the præter participle, as פָּקֹד visited. The feminine participle may indifferently end in ה or ת, the last syllable save one accented, as נִפְקְדָה or נִפְקְדָת (woman) visited. The gutterals are sometimes thus נִשְׁמָעָת heard.

A person is a especial terminatiō of a verb; it is three fold, & every one is distinguished also by several genders as פָּקַד hee visited, פָּקְדָה shee visited, thou (man) hast visited, פָּקְדָת thou (woman) hast visited, or more long (if the last radical letter be a strong gutterall) יִרְעֶת thou (woman)

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man)haſt known . yet every fiſt perſon and every third perſon in the plurall are commune to both genders.

The perſons of the prætertenſe doe add to their root, which is the 3. perſon masculine ſingular, theſe ſix endings with Patah before them תַּתִּיתָם תֵּן נָן ſa-
ving that the ſæminine gender of the third perſon ſingu-
lar doth looſe the laſt vowell of the root, as פָּקַד פָּקְדָה
after which manner alſo the 3. perſon plurall endeth in ך
as פָּקְדוּ.

The fiſt future tenſe hath onely the ſecond perſon, and the three reſt are made of the masculine ſingular, the laſt vowell being taken away. The ſæminine ſingular endeth in great hirc, as פָּקְדוּ פָּקְדִי the masculine plu-
rall endeth in ך, as פָּקְדוּ; the ſæminine plurall is made by adding נָה, as פָּקְדֶנָה.

The ſecond future tenſe is made of the fiſt by ſet-
ting before it the letters י ה א ן. Every perſon whether of the prætertenſe or of the ſecond future that end in ך or י.
may receive ך paragogick, as פָּקְדוּ פָּקְדוּן, פָּקְדִין פָּקְדִין.
הפָּקְדִי.

This generall declining of verbs is commonly obſerved in every ſeverall conjugation following.

CHAPTER X.

Of the severall kinds of verbs , and first of the first
sort of regular verbs.

ALL sorts of verbs bee either regu'ar or irregular. Those be called regular that follow a perfect rule in their declining: And those be called irregular that doe varie from that same perfect rule. Moreover, every of these severall verbs are declined thorow divers conjugations. The conjugation of a verb is either Levis (that is without Dagesh in the middle radicall letter) or gravis (that is, have dagesh in the middle radicall letter , or some other letter of like value) Also, there bee two kinds of the former sort , and other two of the latter. The former sort of this kind is that whose theme or root endeth in Pathah and whose active is called Cal , and passive Niphal, as נִפְקַד and the second kind hath alwaies ה before him, either expressed or understood in some contraction; his active is called Hiphil, as הִפְקִיד, and passive Hophal, as הִפְקַד. Now the latter sort of conjugations of verbes called gravis is also of two sorts , either having Dagesh expressed in the middle letter , or some other consonant equivalent unto it ; the former sort either is without any hemantick letter before it , whose active is called

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called piel, as פָּקַד: and passive pual, as פִּקְדָּה: or it hath usually this syllable הֶה set before it, and is called hith-pael, as הֶהפִּקְדָּה. The latter sort is either of such as naturally have four consonants, as כָּרַם: or doe take וּ unto them betwixt the two first radicall letters, as פִּקְדָּה.

Now followeth the declining of these severall verbs, thorow these severall conjugations, and first the regular, as in this example: The active voice called Cal.

The praterperfect tense. the singular number.

shee hath visited	פָּקְדָה	פָּקַד	hee hath visited
thou (wo- man) visited	פָּקַדְתְּ	פָּקַדְתָּ	thou (man) visited
	פָּקַדְתִּי		I (man or wo- man) visited

The plurall number.

	פָּקְדוּ	רְחַץ (man or &c.) visited
ye (wo men) visited	פָּקַדְתֶּם	פָּקַדְתִּי
	פָּקַדְתֶּם	ye (men) vi- sited
	פָּקַדְנוּ	We (men or women) sited.

The out-rule of the praterperfect tense. It hath also two other terminations, Tseri and Holem, as לָבַשׁ hee put on his clothes, יָכַל hee was able. In all the persons not contracted Holē abideth still, as יָכַלְתִּי יָכַלְתָּ יָכַלְתְּ, but in the rest not, as יָכַלְתִּי יָכַלְתָּ יָכַלְתְּ. In the second person plurall it hath camets hateph, as יָכַלְתֶּם יָכַלְתֶּם. The third person feminine hath ה for ה. as Deuter. 32, 36. אֲזַלְתָּ shee is gone, and אֲזַלְתָּ Ezek 31, 5. אֲזַלְתָּ shee

was exalted. *And sometime hirc or segol for parah,*
as Deut. 4, 1. יָעִי יְרֵשׁוּם yee (men) have possessed : and
segol, as 1. Sam. 25, 5. יָעִי שְׂאֵלָהֶם yee (men) have
required. The word נָתַן hee hath given, doth loose the
last נ before ת, as נָתַתְּ נָתַתְּ : and sometimes also the
first, as 2. Sam. 22, 41. תָּתַתְּ thou hast given.

The first future.

Singular.

פָּקֹד visit thou (man)

פָּקְדִי visit thou (woman)

Plurall.

פָּקְדוּ visit yee (men)

פָּקְדוּנָה visit yee (women)

The out-rule of the first future. The termination may
also bee here parah, from whence the like is in other
tenses, as שָׁכַב lay thou, שָׁלַח send thou It is
often contracted with a paragogick, as שָׁלַחַה שָׁכַבָה
from the termination parah שָׁלַח שָׁכַב : and with
camets bateph of the termination Holem, as זָכַרָה
of זָכַר remember thou ; yet sometimes it is otherwise,
as קִרְבָּה approach thou, נִצֹּר of נִצֹּרָה keepe thou,
so in these two words מַלְכִי reign thou (woman) חֲרָבוֹ
bee yee (men) desolate. Also Camets is long, as Psal.
87. שִׁמְרָה keep thou. 1. Sam, 28, 8. קִסְמִי con-
jecture

OF THE HEBRVE GRAM. 37

jecture thou (woman.) But with gutteralls thus, Num, 23, 7. **זוּעַמָּה** curse thou (man.) Isay 47, 2. **טחני** grind thou (woman) The feminine of the plural number is sometime contracted, as Gen. 4, 23. **שמען** for **שמענה** heare yee (women.) Those that begin with א are regular, as **אכלו אכול אכלי**.

Some doe here loose the first radical letter, and therefore are called defectives, as first those that begin with נ which commonlie have their termination regular, as of **נָשׂ** hee approached commeth **נָשׂ** (or **נָשׂ** or **נָשׂ**) (from other terminations of the root) approach thou (man) here are the other persons and genders **נָשׂוּ נָשׂוּנָה** **נָשׂוּ**, or of the third termination **נָשׂוּ נָשׂוּנָה**.

The first word is read with ה paragogick, as **נָשׂה**. But **נָתַן** doth alwayes make **נָתַן**. hereunto belongeth **לָקַח** hee hath taken Sometimes they keep נ, as Psal. 34, 13. **נָצַר** keep thou. Secondlie those that begin with י which commonlie end in Tseri, as of **יָשַׁב** hee hath sitten, is made **שָׁב** sit thou (man:) so of **יָלַךְ** hee walked **לָךְ** walk thou, and with ה paragogick **לָכָה** and Iudg. 19, 3. **לָךְ**. Some doe keep parah, so wit those whose middle letter is צ, as **צָק** melt thou, of **צָק** hee hath melted. hereunto belongeth **הָב** give thou, and with ה paragogick **הָבָה** or **הָבָה** of **יָהַב** hee hath

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given. of **יָרַשׁ** he possessed is made **רָשׁ** or **רֵשׁ** possesse thou.

The second future tense.

Singular.

יִפְקֹד he shall visit.

תִּפְקֹד she shall visit.

תִּפְקֹד thou (man) shalt visit.

תִּפְקְדִי thou (woman) shalt visit.

אֶפְקֹד I (man or woman) shall visit.

Plural.

יִפְקְדוּ they (men) shall visit.

תִּפְקְדנה they (women) shall visit.

יִפְקְדוּ yee (men) shall visit.

תִּפְקְדנה yee (women) shall visit.

נִפְקְדוּ we (men or &c.) shall visit.

The formative letters should have Sheva under them, but that another followeth. here א must have segol. The use is diversly with the gutteralls, yet commonlie with sheva alone or his rapt'vowells with him, א as Exod. 4, 29. יִאסְפוּ they shall gather. 2. Chron 13, 3. יִאסֹף he shall bynd. 2. Kings 5, 3. יִאסֹף he shall gather. ה as Job 19, 2. תִּהְכְּרוּ yee shall make ashamed. & 16, 6. יִהְלֹךְ he shall goe, Proverbs 10, 3. יִהְרֹף he shall

OF THE HEBRVE GRAM. 39

shal drive away. Iob 23, 7. אֶהְיֶה I wil goe. ה as
Deut. 24, 6. תִּתְּחַבֵּל thou shal take to Pledg. 15, 11.
יִחְרֹל hee shal cease. Exod. 7, 13. יִהְיֶה he shal
harden. ע, as Gen. 25, 23. יַעֲבֹד hee shal serue.
Psal. 74, 1. יֵעָשֶׂן hee shal smoak Psal. 104, 34 יֵעָרֵב
he shal become sweete. ה *paragogick is added as in the*
first future, as אֶשְׁכַּב אֶשְׁכַּב *and somtimes* אֶשְׁרָב
I wil ly down. But Iob 16, 6. אֶהְרָלָה I wil cease.
so Gen. 11, 3. נִלְבְּנָה wee wil make brick. Also, here
is י for י, as Exod. 18, 26. יִשְׁפֹּטוּ they shal iudg, and
Qibbuts in the end, as Levit. 21, 5. יִקְרְחוּ they shal
shave; and Camets hateph, as Ezek. 16, 33. תִּשְׁחָרִי
thou woman shalt reward. and י for ת, as Dan. 8, 22
יַעֲמֹדְנָה they (women) shal stand. Ezek. 16, 5.
הִגְבִּיהֶנָּה for הִגְבִּיהֶנָּה they (women) wil be exal-
ted. And without ה. 2. Samuel. 13, 18. תִּלְבַּשׁוּן they
shal put on cloathes.

Those that begin with א are here contracted into
Holem, and doe end in Tseri or patah, as of אָמַר hee
said, יֹאמַר אָמַר or יֹאמַר אָמַר; but of אָוֵל he went,
יֹלְ אָוֵל hence Iere. 2, 36. הָוֵלִי thou (woman)
shalt runne about. 10, 11. יֵאָבְדוּ they shal perish
yet these are found regular, 2. Kings. 5, 3. יֵאָסֶף hee
wil gather. Gen. 46, 29. יֵאָסֶר hee shal bynd.

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Genes. 13, 12. יֵאָהֵל hee shall camp. Hos. 1, 1. יֵאָשֶׁם hee shall transgresse. אֵשׁ is wanting. psalm. 101, 29. תִּסְקֶה for תִּאֲסֶקֶה thou shalt take away. Prover. 8, 17. אֶהֱבֶה I will loue : But Malachie 1, 2. אֶהֱבֶה .

Those that begin with Iod doe here declare the same only by Tseri, as of יֵשֶׁב hee sate, commeth אֵשֶׁב, so of יֵבֶשׁ hee was ashamed is made יְבוֹשׁ אֲבוֹשׁ, yet of יָכֵל hee was able, יֵכֵל hee shall bee able But if יֵ be expressed, they are whollie regular, as of יֵנֶק hee sucked, commeth אֵינֶק יֵינֶק : so of יֵסֶר hee corrected יִסֶר יֵסֶר, as also יֵסֶר אֵסֶר and יֵסֶר אִסֶר, and 1. Kings 12, 14. יֵסֶר hee shall correct, so of יֵצֶר hee framed, the one Iod is wanting Isay. 65, 23. יֵעֲנֻ they shall labour, for יֵעֲנֻ Nach. 3, 8. תִּיֵשְׁבִי thou (woman) shalt bee better, which usuallie is put in Hiphil.

The indifinite.

פָּקֹד to visit.

Sometimes this tense differeth nothing from the first future, as Eccles. 3, 4. עֵת סִפּוֹר וְעֵת רִקּוֹד a time to mourne, and a time to dance. Also it hath the same Paragoge, as פָּקְדָה but Ezeck. 8, 6. רָחֲמָה to depart farre from, and 16, 5. חֲמֵלָה to have compassion, and with patah, 1. Kings 12, 1. שָׁכַב to sleep:

Isay

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Isay 58, 9. **שִׁלַּח** to send, the paragoge is here as the first future **שִׁלַּחְה**, but the seconde radicall letter beeing a gutteral **שַׁחַטְה** (of **שַׁחַט**) to kill: so **אָהַבְה** to love. That in Ezra 10, 16. is out of rule **דְּרוּשׁ** for **דְּרוּשׁ** to examine. Quimkius addeth a paragogick **אָהַבְהָ** to destroy.

Defectives are here made like unto Nounes that bee accented in their last syllable saving one, as of **לָקַח** hee took **קָחַת** to take, **נָגַשׁ** hee approached **נִגַּשְׁתָּ** to approach. so **יָצַב צַבַּת**, **יָשַׁב שִׁבַּת**; But of **נָהַן** hee gave, is made **תָּתַת** to give, for **הִנֵּת** and with the paragogick **תָּתַתְּ** of **יָרַד** hee descended Gen. 45, 9. **רָדָה** to descend with **ה** paragogick, so **דָּעָה** to know of **דָּעָה** Exod. 2, 4. And of **נָתַן** is made in the same maner **תָּנָה** to give Psal. 8, 2. But in Psal. 118, 13. **לִנְפֹל** to fall.

The participle of the present tense;

Singular.

פֹּקֵד man visiting

פֹּקֶדָה woman visiting

Plurall.

פֹּקְדִים men visiting.

פֹּקְדוֹת women visiting.

The

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The out-rule of the Participle. Sometimes for Tseri is Parah or Hirc; as Deut. 32, 28. אֹכֵל perishing. Psal. 16, 5. תּוֹכֵךְ sustaining; Ifay 29, 40. יוֹסֵף adding. jod superaboundeth Ifay 22, 16. חֹצֵב cutting out, הִקְצִין appointing: so doeth הַ חֹלֵה. 7, 4. בֹּעֵר burning. Also the feminine singular is sometimes whole, as Jeremy, 3. 8. בֹּגֵדָה shee transgressing. Cant. 1, 7. נֹטְרָה keeping.

The participle of the præter tense;

Singular.

פָּקַד man visited.

פָּקְדָה woman visited.

Plurall.

פָּקְדִים men visited.

פָּקְדוֹת women visited.

The feminine participle doth here onlie end in ה. sometimes there is Qibbutts for shureck, as Ps. 132, 2. נִמְלֵךְ weyned; Exod. 12, 11. חֲגֵרִים girt: jod superaboundeth Gen. 31, 28. גִּנְבֹתִי for גִּנְבוֹת stollen.

The passive voyce, or Niphall.

This forme is made of the former by setting ך before it.

The

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The præterperfect tense.

Singular.

נִפְקַר hee is visited,

נִפְקְדָה shee is visited.

נִפְקַדְתָּ thou man art visited.

נִפְקַדְתָּ thou (woman) art visited.

נִפְקַדְתִּי I am visited.

Plurall.

נִפְקְדוּ they men (or, &c.) are visited.

נִפְקְדֶתֶם yee men are visited.

נִפְקְדֶתֶן yee women are visited.

נִפְקְדֻנּוּ wee men or women are visited.

Sometimes the end here is Holem: 1 Chron. 5, 20.

נִעְתָּד hee is Pacified. Esth. 8, 8. נִחְתָּם hee is

sealed. *But that Ezek. 9, 8. is farre out of rule* נִאֲשָׁר

hee was left. Tremellius saith I was left, making it

a cōpound word. see Pagninus in נִשָּׂא. with the gutter-

alls thus נִאֲסַף hee is gathered נִאֲמָן hee is establi-

shed, נִהָלָךְ hee is gone, נִהָפַךְ hee is turned, נִהָלִין

hee is escaped, נִחָשַׁב hee is accounted, נִעָלַם hee

is rejoyced, נִעָכַר hee is troubled, *Sometimes here is a*

contraction with א, as Numb. 32, 30. נִאֲחֲזוּ, for

נִאֲחֲזוּ they are holden; *Those that want נ thus, נִגֵּשׁ*

Those

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Those that want י thus נִשְׁכַּח. Also here is ל waiting,
as Job. 4, 10. נִתְעַן for נִתְעַן they are broken.

The first future tense,

Singular.

הִפְקַדְךָ bee thou (man) visited.

הִפְקַדְתְּךָ bee thou (woman) visited.

Plural.

הִפְקַדְוּ bee yee (men) visited.

הִפְקַדְנָה bee yee (women) visited.

The formative letter נ appeareth here in Dagesh, for it is taken away by the adding of ה; yet is sometimes kept, as Joel 3, 16. נִקְבְּצוּ bee yee cōgregated; Iermey: 50, 5. נִלוּ bee yee coupled. The first beeing a guttural, thus Ezek. 21, 11. הִאֲנִי grone thou. Here is י for י, as הִשָּׁב for הִשָּׁב bee thou seated, The same is done in other tenses derived from hence.

The second future tense.

Singular.

יִפְקַדְךָ hee shal bee visited.

{ תִּפְקַדְךָ shee shal bee visited.

{ תִּפְקַדְךָ thou (man) shalt bee visited.

תִּפְקַדְתְּךָ, thou (woman) shalt bee visited.

אִפְקַדְךָ I shal bee visited.

Plural

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Plurall.

יִפְקְדוּ they (men) shall bee visited.

תִּפְקְדֶנָּה they (women) shall bee visited.

יִפְקְדוּ yee (men) shall bee visited.

תִּפְקְדֶנָּה yee (women) shall bee visited.

נִפְקְדוּ we shall bee visited.

Somtymes אֶבְדָּה *hath* hirc. Ezek. 14, 2. אֶדְרֹשׁ I will
bee sought. 1. Sam. 27, 1. אֶמְלֹךְ I shall bee delive-
red; *and with* ה *paragogick* Gen. 19, 10. אֶמְלֹכָה.
Somtymes for תִּפְקְדֶנָּה *is* patab, Numb. 17, 13. תִּעֲצֹר
thou shalt bee forbidden. Genes. 21, 8. יִמְלֹךְ hee shall
bee weyned; *and* Gen. 3, 5. תִּפְקְדֶנָּה they shall bee
opened.

The indefinite.

תִּפְקְדוּ to bee visited.

Somtymes the active form is retained, as Psal. 68, 3.
תִּדְרֹשׁ to bee driven away. Lev. 7, 8. תִּאָכַל to bee
eaten. *Also the formative letter* נ 1. Sam. 20, 27.
תִּשְׁאַל to bee demaunded. Iudg. 11, 15. תִּלָּחֶם to
fight. Iudg. 20, 39. תִּגְדֹּף to bee overthrowne; א
for Ezek. 14, 2. אֶדְרֹשׁ to bee sought.

The participle of the present tense.

Singular.

נִפְקֵד man visiting.

נִפְקֵדָה woman visiting.

plural.

Plural.

נִפְקְרִים men visiting.

נִפְקְרוֹת women visiting.

It differeth from the prætertense only by the quantitie of the last syllable. yet Deut. 30, 4. נִדְּחָהְךָ thine cast out.

CHAPTER XI.

Of verball Nounes (so called becaufe they are derived from the verbs) formed from the first conjugation called Levis.

AN D, as Participles, so many other Nounes are derived of verbs, both Pure ones, (that is, having no consonants in them but the radical onelie) and hemanticks (that is, having also some of the hemantick letters added to them) which follow their originall. From perfect verbs of the first coniugation called Levis doe arise two sorts of pure Nounes; first such as are accented in the last syllable, distinguished by the last vowel; some end in Patah as חֵיט a little; some in Segol, as שֵׁכֶם a shoulder; some in Camets, as כְּתִיב a writing דְּבַר a word

שֶׁכֶר

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שֶׁכֶר strong drinck, אוֹצֵר treasure, אֹלֶם an entrie,
some in Tseri, as פֶּאֶר beautie, זָקֵן an aged man,
 תִּבְל the inhabited world, כֹּהֵן a priest. *some in greas*
 Hiric, *as* דְּבִיר an oracle, קִצִּיר harvest, אֹכֵל meat;
some in Holem, as בְּכוֹר first born, קָרוֹב a neigh-
 bour, אֲזוּב hislop, קִישוֹר a vapour; *some in Shurec,*
as גְּבוּל an end, עֲצוֹם strong, אֲבוֹם a manger. *Se-*
condlie such as are accented in the last syllable save one, as
 בְּגָד a garment, סֵפֶר a book, זֵרַע seed, יָמִיעַ health
 נַעַר a lad, תֹּאֵר a fourme, קֹדֶשׁ holinesse. *Of the de-*
fectives גּ I finde onlie one here, שִׁיב an apprehension, of
 נִשְׁנָא: but moe of defectives י, *as of* יָרַע hee knew, דָּע
 and דָּעָה knowledg. *so* זָעָה labour, הִרְיָה anger,
 לִיָּה yssue, עֲרִיָּה a companie, עֵצָה counsell, שָׁנָה
 sleep. *Also such as are derived of the indefinites* דָּעַת
 knowledg, נָהַת a placing, שָׁחַת a ditch. Thus
 much of them that bee pure.

The hemanticks bee either perfect or defectives. *Of*
those that bee perfect, some have א as אֶצְבַּע a finger,
 אֲזָרָה a straunger, אֲשָׁכּוֹל a cluster of grapes; *some*
 have מ, *as* מִטְעָם fause, מַלְאָךְ a messenger, מִכְאוֹב
 grief, מִלְבוּשׁ a garment, מִרְכָּב a saddle, מִשְׁפָּט
 judgment, מִסְפָּר lamentation, מִזְמוֹר a song; *some*
 have ק, *as* אֶלְכָּן a widdower, קֶרֶבֶן a gift, שְׁלֵחַן a
 table,
 יַעֲבֹן

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רעבון hunger, יחרון excellencie, ישימון wildernesses.
 some have תהדר, תהדר, firre, תגמול recompense : and
 nounes of the feminine gender, in ות and ית. as מלכות
 a kingdome, תהתית a bottome: some have ילקוט,
 a scrip. Also, adjectives ending in י, as נכרי straunge.
 Gentiles, as מצרי Egyptian; Nounnes of number, as
 שלישי third. Those that bee hemantick defectives נ,
 as מסע a journey, משור a sawe, מבול a floud. Those
 that beegin with י, as מצע a bed, מישר right, מושב
 a seat, מועד a meeting, תושב an inhabitant.

CHAPTER XII.

Of the second sort of the forme
 called *Levi*.

THE other sort of the forme levis followeth, beeing
 made of the former by setting ה before it. In this
 form a double action is signified, as פקד hee hath visited,
 הפקיד hee hath caused to visit.

The Active voyce called Hiphil.

The praterfect tense.

Singular.

הפקידה	הפקיד
הפקדת	הפקדת
	הפקדתי

plural,

Plurall,

הִפְקִירוּ

הִפְקִירוּ

הִפְקִירוּ

הִפְקִירוּ

Sometimes Tseri is under ה as Ioshua 7, 7. הֵעֲבַרְתָּ thou hast brought over, which is also read *Exod.* 13, 13. הֵעֲבַרְתָּ *sometimes* segol, as *1 Sam.* 25, 7. הֵכַלְמֵנוּ we have confounded, *sometimes* ח is for ה as *Holq.* 11, 3. הֵרַגְלָתִי I caused to goe. But with jod is Tseri, as of יָשָׁב he hath been good, cometh here הֵיטִיב he caused to be good; which is kept also in other tenses. with gutteralls thus הֵאֲבִיד he destroyed, הֵחֲזִיק he caused to be strong, הֵעֲמִיד hee caused to stand, הֵעֲלִים hee caused to hyde. The defectives נ, as הֵנִיֵּשׁ hee caused to approach. Of those that begin with jod, as הֵצִיב hee caused to stand, הוֹשִׁיב, hee caused to dwel, and so of others in the same kind. These two verbes, יָנַח hee placed, and יָקַף hee compassed; doe here change Iod into dagesth, as if the middle letter were Tsadi, as הֵנִיֵּחַ hee caused to place, הֵקִיף hee caused to compass. The third persons are here formed perfectly. *sometimes* the first person singular is otherwise, as *1. Sam.* 1. הֵשַׁאֲלָתִי I have given.

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The first future tense,

Singular.

הַפְקִיר הַפְקִירִי

Plurall.

הַפְקִירוּ הַפְקִידָה

Sometimes the last vowel is Hirc, as Prov. 25, 21
הַאֲכִיל feed thou; and sometimes Parah, as Job 13, 20.
הַרְחֵק remoove thou: Prov. 25, 17. הַקֵּר make
straunge, of יָקָר; But Psal. 5, 9. הַיְשִׁיר make right.

The feminine singular and masculine Plurall have
alwayes hirc in the last syllable save one, as הַפְקִידוּ
הַפְקִידִי.

The second future tense,

Singular.

תַּפְקִיד תַּפְקִידִי
תַּפְקִיד תַּפְקִידִי
אֶפְקִיד

Plurall.

תַּפְקִידוּ תַּפְקִידָה
תַּפְקִידוּ תַּפְקִידָה
נַפְקִיד

Here

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Here is contraction, for יהפקיד, *so* Psal. 16, 6.
 יהושע hee shal save. Also the last vowel is sometimes
 Tseri, as Psal. 7, 6. ישכן hee shal lay, Gen. 19, 27.
 ישם he arose earlie: so יטב and יטיב he shal make
 good, But Iob 24, 21. יטיב for יהטיב or יהיטיב
 as Ilay. 52, 5. יהיללו they shal cause to weep. But
 those that doe begin with א doe sometimes contract it, as
 1. Sam. 15, 5. ויארב for ויארב and he shal ly in wait.
 Numb. 11, 25. ויאצל and hee shal take a way. Also
 the last vowell save one is sometimes contracted, as 1. Sam.
 31, 2. ידבקו, for ידביקו they shal follow: and other
 wise, Exod. 22, 8. ירשעו they shal condemne. The
 last beeing a guttural יצמיח and יצמח hee shal cause
 to bud.

The Indefinite.

הפקיד

And with hirc, as Levit. 11, 47. הבדיל to distin-
 guish. א is for ה Ierem. 25, 3. אשכים to rise earlie.
 Iod is added, Psalm 113, 9. להושיבי to place.

The participle of the present tense.

Singular.

מפקיד מפקידה

D 2

Plural

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Plural.

מִפְקִידִים מִפְקִידוֹן

It is made of the first future by adding מ. but it is con-
structed מִפְקִיד for מִהִפְקִיד. But Prov. 17. 4. מִזִּין
for מֵאִזִּין harkening. Jerem. 29. 8. Iod is wanting, as
מִחֲלֹמִים dreaming. 2. Chron. 28. 23. מִעֲזָרִים help-
ing. Sometimes Iod superaboundeth at the latter end,
as Psal. 113. מִגְבִּיהִי lifting up him self, מִשְׁפִּילִי
humbling himself.

The Passive voyce, or Hophall.

The praterfect tense.

Singular.

הִפְקִיד
הִפְקִידָה
הִפְקִידְתָּ
הִפְקִידְתָּה
הִפְקִידְתִּי

Plurall.

הִפְקִידוּ
הִפְקִידְתֶּם
הִפְקִידְתֶּן
הִפְקִידְתֶּם
הִפְקִידְתֶּם

This forme is declined by ׀ but it may also bee declined
by ׀, as Ezek. 32, 32. הִשָּׁכַב he hath been laid. So in

the

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the defectives, as **הַיָּצֵב** **הַיָּשׁ**; but **הַיָּשׁ** of **יָשַׁב**, and so in others of the same kind, if the first bee a gutterall, here is an outrule. as Ezek. 26, 2. **הַחֲרֵבָה** shee is desolate, and so is it in other tenses.

The first future is here wanting.

The second future tense.

Singular.

יִפְקֹד	תִּפְקֹד
אֶפְקֹד	תִּפְקְדִי
נִפְקֹד	

Plurall.

יִפְקְדוּ	תִּפְקְדֶנָּה
נִפְקְדוּ	תִּפְקְדֶנָּה
נִפְקְדוּ	

It is made of the præterperfect tense, Exod. 22, 19.
יָחַרֵם he shall be killed, Levit. 16, 10. **יַעֲמֹד** he shall be placed. Levit. 21, 10. **יִזְכַּק** he shall be poured.

The Indefinite.

הִפְקִיד

Ruth 2, 10. **הִנֵּה** to bee shewed. 2. Kings 3, 22. **הִחָרַב** to bee cut off: But Ezek. 16, 4. **הִחָתַל** to bee bound.

The

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The Participle of the preter tense,

Singular.

מִפְקֵד מִפְקֵדָה

Plurall.

מִפְקָדִים מִפְקָדוֹת

But 1. Kings 22, 35. מִעֲמִיד Placed.

CHAPTER XIII.

Of verbal Nounes formed from the second conjugation called *Levis*.

A L L the verbals bee here hemanticks; either such as bee perfect or defectives. Of those that bee perfect, some have א, as אָכַר cruell. אֶזְכָּרָה a monument: some have ה, as הִשְׁמָעוֹת hearing; some have מ, as מִשְׁחִית and מִשְׁחָה and מִשְׁחָה destruction; some have ח, as חִשְׁבָּן a linnen garment, תַּלְמִיד a scholer, תִּדְמָה sleep, Defectives נ, as מַפֵּץ a hammer.

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CHAPTER XIV.

Of the first kind of the forme called GRAVIS.

THE forme called Gravis is that which either hath dageſh continuallie in the middle radicall letter, or ſome other letter of like value. Of the former kind there bee two ſorts, the firſt declined with the ſimple theme onlie, the ſecond having allwaies ה before it: the former ſort hath both active and paſſive.

The Aſſius voyce, or Piel.

The Praterperfect ſenſe.

Singular.

פָּקַדְהָ	פָּקַדְהָ
פָּקַדְתָּ	פָּקַדְתָּ
	פָּקַדְתִּי

Plurall.

	פָּקַדְוּ
פָּקַדְתֶּן	פָּקַדְתֶּם
	פָּקַדְנוּ

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So with the gutterall, as Psal. 10, 3. נִאִין he con-
 temned. Lam. 2, 7. נֶאָר he hath rejected. Exod. 32,
 7. שָׁחַת hee hath corrupted. 1 Kings 22, 47. בָּעַר
 hee remooved: where Tseri should bee under the first
 radical letter, as מֵאֵן hee refused. בִּאֵר hee declared.
 But, Psal. 51, 6. יִחְמֶנִי she conceived me. Iudges
 5, 17. אָחֲרוּ they lingered. Also these three doth often
 end in Parah, especiallie before gutteralls, as אָבַר hee
 destroyed, קִדְּשׁ hee sanctified, שָׁבַר he broke: with
 segol. דִּבֶּר hee spoke, כָּבַשׁ hee washed, כָּפַר hee
 purged.

The first future tense.

Singular.

פִּקְדִי

פִּקֵּר

Plural.

פִּקְדֶנָּה

פִּקְדוּ

And with Parah, as Psal. 55, 10. פָּלַג divide thou.
 Ezek. 37, 17. קָרַב joyn thou: with the paragogick, as
 סָפַר number thou: with the gutterall אַ and with ר, as
 פָּאֵר glorifie thou, בָּרַךְ blesse thou: but with the
 rest, as מָהַר hasten thou, נָחַם comfort thou, בָּעַר
 burn thou.

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The second future.

Singular.

הִפְקֵד	יִפְקֵד
תִּפְקֵד	תִּפְקֵד
	אִפְקֵד

Plurall.

הִפְקִדְהוּ	יִפְקִדוּ
תִּפְקִדְהוּ	תִּפְקִדוּ
	אִפְקִדוּ

So with the gutteralls, as Deut. 24. 20. תִּפְאֵר thou shalt gather, Genes. 31, 26. תִּנְהַג thou shalt carie away. Isay. 9, 17. יִרְחֵם he shal shew mercie Deut. 21, 9. תִּבְעֹר thou shalt burne. But Genes. 37, 35. יִמָּאן hee refused. Psal. 106, 40. יִתְעַב hee shal abhorre. Isay. 44, 13. יִהְיֶה and יִהְיֶה hee shal forme it, without dagesth. Nehem. 3, 14. וַיִּטְלֵנוּ for וַיִּטְלֵנוּ and hee covered it. Pl. 94. 19. יִשְׂשַׁעְנוּ they shal delight. with הַ payagogick; Psalm. 20, 4. יִדְשְׁנָה hee shal bee turned into ashes, Genes. 12, 2. אֶגְדִּלָּה I will magnifie. Those that begin with אַ, as Prov. 1, 22. תִּאהֲבֹנוּ yee shal love. Those whose last letter is a gutterall, as 2. Kings 2, 23. תִּבְקַעְנָה they shal

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shal teare. And sometimes where there is no gutterall, as
Isay. 13, 18. תִּרְמְשֵׁנָה they shall smite.

The Indefinite.

פָּקַד

But Psalm 118, 18 יִסֵּר to correct, Gen. 13, 10.
שָׁחַת to destroy, and 30, 41. יָחִם to heat, Exod. 8,
29. הָתִיל to deceive. Sam. 12, 14. נִאָץ to reproach,
Psalm 102, 14. חֲנִנָה for חֲנִנָה to pitié him. here
ת is added, Ezek. 16, 52. צִדְקָתָךְ to justifie her. ה
paragogick, Psalm 147, 1. זָמְרָה to sing.

The Participle of the present tense,

Singular.

מִפְקֵד מִפְקֵדָה

Plurall.

מִפְקֵדִים מִפְקֹדֹת

It is made of the first future by adding מ. Iob 35, 10.
is a contraction of א, as מִלְפָּנָי for מֵאֲלֵפָנָי teaching
them: the same reason is of the gutteralls as was in the first
future, as מִתְאָב abhorring, מְבָרֵךְ blessing, מְנַהֵג

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leading, מִפֶּחַד fearing, מִבְּעַר burning; 1. Kings
 1, 15. מִשְׁרַת for מִשְׁרָתָה administering. Ier. 15, 10.
 מִקְלָלוֹנִי cursing mee. compounded (as R. David saith)
 of קָלַל and קָלָה

The Passive voyce or Pual.

The Praterfect tense,

Singular.

פָּקְדָה	פָּקַד
פָּקְדָתָה	פָּקְדָתָה
	פָּקְדָתִי

Plurall.

	פָּקְדוּ
פָּקְדָתֶם	פָּקְדָתֶם
	פָּקְדָנוּ

*This fourme is declined with , but if Dagesh be take
 away it is with Holem, as Levit. 6, 28. מוֹרֵק he hath
 bin purged. Ezek. 23, 2. מַעֲכֹנִי they have bin pre-
 ssed: But Ezek. 16, 4. כָּרַת was cut: so Iob 16, 6.
 הִמְרַמֵּר hee is bemuddled. Before חַ Quibbuts
 remaineth, as Prov. 30, 12. רָחַץ hee is was-
 shed.*

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shed. Seldom the third person feminine, as Gen. 2, 23.

לקחה shee hath been taken. Some are here made by adding other letters, as Jeremy 22, 23. מקננת thou buildest thy nest. Isay. 59, 3. נגאלו they are polluted. 1, Chron. 20, 8. נולדו they are born.

The first future tense is here wanting.

The second future tense.

Singular.

תפקד	יפקד
תפקדי	תפקדי
	אפקד

Plurall.

תפקדנה	יפקדו
תפקדנה	תפקדו
	נפקדו

It is made of the Præterperfect tense. Hosh. 14, 4.

ירחם hee shal bee pittied, Psal. 94, 21. יחברך he shal bee joyned with thee, Ezek. 26, 21. תבקשׁ (without dagesh:) thou shalt bee sought, Ezra 2, 54. יגאלו they shal be polluted. Isay. 66, 12. תשעשעו yee shal bee made glad.

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The Indefinite.

פָּקֹד

The Participle of the Present tense,

Singular.

פֹּקֵד

פֹּקֵדָה

Plurall.

פֹּקְדֹת

פֹּקְדִים

The Participle of the preter tense,

Singular.

מִפְקֵדָה

מִפְקֵד

Plurall.

מִפְקְדֹת

מִפְקְדִים

1. Kings 7. 45. מְפֹקֵד polished. Exod. 25, 5.

מִפְקֵד made redd

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CHAPTER XV.

Of verballs of the first conjugation called *Gravis*.

OF this kind are *nounes* affected with *dagesh*; and they bee perfect and most of them pure, as גַּנֵּב a thief, אֶבֶר a husbandman, אֶמֶן (which is also אֶמֶן) an artificer, סֶלֶם a ladder, מַקֵּל a staff, עֶלֶג a stam-merer, צַדִּיק just, רֶחֶם a chein, גִּבּוֹר strong, עֶמּוּד a pillar, שְׁלֹם recompense. *Hemanticks* partlie with *as* זְכוּרִין and זְכוֹרִין memorie; partlie *feminines*, as יְבֵשָׁה the drie land, כִּפֹּרֶת merci-seat, עֶקְשׁוּת frowardnesse.

CHAPTER XVI.

Of the second fourm *Gravis* or *Hithpaäl*.

THE second fourm *Gravis* as made of the first future active of the former, adding the syllable הֵת, where- by a reciprocall action is signified, as הִתְפַּקֵּד hee visited himself.

The perfect tense.

Singular.

הִתְפַּקֵּר הִתְפַּקְרָה

הִתְפַּקְרָת הִתְפַּקְרְתָּ

הִתְפַּקְרְתִּי

Plurall.

הִתְפַּקְרוּ

הִתְפַּקְרְתֶּם הִתְפַּקְרֻן

הִתְפַּקְרְנוּ

1. Chron 20, 37. הִתְחַבֵּר hee joyned himself
The reason of the gutteralls is, as in the first fourm :
 Genes. 35, 2. הִטְהָרוּ which is also, Numb. 8, 7.
 הִטְהָרוּ they purified themselves : Ezek. 5, 14.
 הִנְחַמְתִּי I have comforted myself. Ezek. 38, 23.
 הִתְגַּדַּלְתִּי וְהִתְקַדְּשֵׁתִי I have magnified and sanctified myself : *If the root begin with ט or ש then is the same ט or ש set between ה and ת, as הִשְׁתַּמֵּר hee kept himself, הִסְתַּתֵּר hee hath hidden himself, for הִתְשַׁמֵּר. Sometimes ת is chaunged into dagelth, as הִזְכָּה hee purged himself, הִשְׁמָא hee polluted himself, for הִתְשַׁמָּא. Also it is chaunged into ט, as הִצְטַדֵּק for הִתְצַדֵּק he justified himself. Also this fourm seemeth often to be mingled with*

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with others, as Ezek. 23, 48. נִהְיוּסֵרוּ for נִהְיוּסֵרוּ they have learned. Proverbs 27, 15. נִשְׁתוּהָ hee is made æquall. Deut. 21, 8. נִכְפַּר hee is purged. Numb. 1, 47. הִתְפַּקְרוּ they were numbred; Deut. 24, 4. הִשְׁמָאָה shee was polluted. Levit. 13, 54. הִכְבִּשׁ hee was washed. Isay. 34, 6. הִדְשָׁנָה hee was fat-
ted. Also here may bee ו for י the first radicall letter, as הִתְוַדַּע for הִתְוַדַּע hee was made knowne. Dagesh wanteth Numb. 1, 18. יְהִלְדוּ they declared their kinreds.

The first future tense.

Singular.

הִתְפַּקְדִּי הִתְפַּקְדִּי

Plurall.

הִתְפַּקְדֶּנּוּ הִתְפַּקְדֶּנּוּ

Isay. 52, 2. הִתְנַעֲרִי shake thy self.

The second future tense,

Singular.

תִּתְפַּקֵּד תִּתְפַּקֵּד

תִּתְפַּקְדִּי תִתְפַּקְדִּי

תִּתְפַּקֵּד תִּתְפַּקֵּד

תִּתְפַּקְדִּי תִתְפַּקְדִּי

אֲתִתְפַּקֵּד אֲתִתְפַּקֵּד

Plurall.

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Plurall.

יִתְּפָקְרוּ תִּתְּפָקְרֶנָּה
תִּתְּפָקְרוּ תִּתְּפָקְרֶנָּה
נִתְּפָקְרוּ

But *Exod. 2, 4.* תִּתְּצַב *for* תִּתְּצַב *she* shal stand
2. *Sam. 22, 27.* תִּתְּפַחַל *for* תִּתְּפַחַל *thou* shalt bee
froward. *Psal. 119.* אֶתְנַחֵם *I* wil comfort my
self. *which two last are of the end parah, as Prov. 25, 6*
תִּתְּהַדָּר *thou* shalt praise thy self.

The Indefinite.

הִתְּפָקְרוּ

The Participle of the Present tense.

Singular.

מִתְּפָקֵר מִתְּפָקְרִי

Plurall.

מִתְּפָקְרִים מִתְּפָקְרוֹת

Here is contraction, *for* מִהִתְּפָקֵר *but* *Isay. 52, 5.*
מִתְּנַאֵץ *for* מִתְּנַאֵץ *despised: Numb. 7, 86.* מִדְּבָר
for מִתְּדַבֵּר *speaking.*

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CHAPTER XVII.

Of *verbals* of the second conjugation *Gravis*.

VERBALS are very seldom in this kind,
 2. Kings 5, 18. הִשְׁתַּחֲוִיָּה supplication, Dan.
 11, 24. הִרְחַבְרוּת a league. But often in the Rab-
 bines, as הִשְׁתַּדְּלוּת care, הִרְנִצְלוּת excuse, and many
 such. One onelie verb is here derived of a nounce, Esth.
 8, 16. מְרִיבֵיהֶם professing themselves Lewes, of
 יְהוּדָה.

CHAPTER XVIII.

Of the fourm of fower letters called *Poël*.

THE fourm *Gravis* is also made by a fourth letter
 in stead of *Dagesh*, as בָּרַסִּים hee destroyed. But
 the form called *Poël* is especiallie here respected, wherein
 ך is taken into the other radicall letters, as foloweth.

The *Præterperfect* tense.

Singular.

פִּקְדָה	פִּקֵּד
פִּקְדָתָה	פִּקְדָתָה
	פִּקְדָתִי

Plurall.

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Plurall.

פוקדו
פוקדתם
פוקדנו
פוקדתו

The first future tense.

Singular.

פוקד פוקדי

Plurall.

פוקדו פוקדנה

The second future tense.

Singular.

יפוקד תפוקד
יפוקדי תפוקדי
יפוקדו תפוקדו

Plurall.

יפוקדו תפוקדנה
יפוקדו תפוקדנה
יפוקדו תפוקדו

The Indefinite.

פוקד

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The Participle of the præsent tense.

Singular.

מְפֹקֵה מְפֹקֵה

Plurall.

מְפֹקֵהִים מְפֹקֵהוֹת

The participle of the præter tense.

Singular

מְפֹקֵה מְפֹקֵה

Plural.

מְפֹקֵהִים מְפֹקֵהוֹת

By the same reason may hithpael bee made, as
הִתְפֹּקֵה הִתְפֹּקֵהוֹת &c.

CHAPTER XIX.

Of verballs of fower letters.

THEY bee such as these, שִׁרְעָה cogitation,
פִּלְגֵשׁ a yong grape, טְרַפֵּר a nettle, סְמִירָה
a harlot, בְּרוֹזל yron, עֲרֵפֶל darknesse, עֵמֶק a batt,
שׁוּפֵט a ludg, חֶלְקֵיז a flint, כְּפֹרֶת a sphere
קֶרֶסֶל a thigh.

CHAP.

CHAPTER XX.

Of *irregular verbs*, and first of simple verbs of one syllable.

THVS much of the regularitie of verbs. The irregularitie followeth, which is partlie by contraction or shortning, and partlie by production or lengthning. Contraction taketh away one of the three radicall letters, w^{ch} ereupon the verbs become Monosyllables, or of one syllable, some simple, and some doubled, and both of them have great likelihood one with the other. The participle sam. of the form Levis endeth onlie in ת, the simple ones loose ך or י, therefore their root is thus noted בון or בון hee hath understood, טיל hee threw, and so others.

Of the first kind of the fourm Levis.

the active or Cal,

The Præterperfect tense,

Singular.

בִּנְה	בִּן
בִּנְת	בִּנְת
	בִּנְתִּי

E 3

Plural

Plurall.

בְּנֵי
בְּנֵיהֶם
בְּנֵי or בְּנֵיהֶם

But Zach. 4. 10. בְּנֵי hee despised. Isay. 44, 18. מֵחַ hee hath anointed, *Other two ends Tseri and Holem are sometimes here, as* מֵת hee died, *מֵת מֵתִי* hee hath risen. Zach. 14, 10. רָמָה for רָאִמָּה shee hath been lifted up: Ezek. 46, 17. שָׁבָה for שָׁבָה shee returned. Zach. 5, 4. לָנָה for לָנָה shee remained: Psal. 8, 7. שָׂתָה thou hast put; Genes. 40, 15. שָׂמוּ they have put, Psalm 34, 11. רָשׁוּ they have need, Judges 19, 13. לָנוּ they lodged. *Hiric for Patah,* Malac. 4, 2. פָּשְׂתֶּם yee have increased.

The first future tense.

Singular.

בֹּנֶה בּוֹנֶה

Plurall.

בּוֹנֵה בּוֹנֵה

Sometimes

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Sometimes by Holem, as שׁוּם put thou 1. Sam. 20, 36. רץ run thou, with ה paragogick, Genes. 27, 3. צַדָּה hunt thou, שׁוּבָה return thou. Judges 5, 12. עֹרִי watch thou. Judges 19, 30. עֲזְבוּ take yee counsell.

The second future tense.

Singular.

תָּבֹן	יָבֹן
תִּבְּנִי	תִּבְּנִי
	אִבְּנִי

Plural.

תִּבְּנֶנָּה	יִבְּנֶנָּה
תִּבְּנֶנּוּ	יִבְּנֶנּוּ
	נִבְּנֶנּוּ

So by Holem, as יָמוּת hee shal die, with ך paragogick, as Numb. 2, 17. תִּשְׁׁבֹּן yee shal return. Ezek. 35, 9. תִּשְׁׁבְּנָה they (women) shal return.

The Indefinite.

בִּין

With Holem, as מוּת to die.

The participle of the present tense.

Singular.

בִּנָּה	בִּן
---------	------

E 4

Plurall.

Plural.

בָּנִים בָּנוֹת

The participle of the præter tense.

Singular.

בֹּן בֹּנֶה

Plurall.

בָּנִים בָּנוֹת

Isay. 59, 5. חָשִׁים זֹרָה. Numb. 32, 17. haſting.

The Paſſive voyce, or Niphal.

The præterperfect tense,

Singular.

נָבֹן נְבוֹנָה
נְבוֹנָת נְבוֹנוֹת
נְבוֹנוֹתִי

Plurall.

נְבוֹנִים
נְבוֹנוֹתֵם נְבוֹנוֹתָם
נְבוֹנוֹתֵינוּ

It may alſo be every where Holem, as נְבוֹנוֹת
&c. zach. 2, 13. נִעֲוֶר hee hath bin raiſed.

The

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The first future tense.

Singular.

הָבֹן הָבֹנִי

Plurall.

הָבֹנִי הָבֹנֶה

The second future tense.

Singular.

יָבֹן תָּבֹן
יָבֹנִי תָּבֹנִי
אָבֹן

Plurall.

יָבֹנִי תָּבֹנֶה
יָבֹנֶה תָּבֹנִי
נָבֹן

With the gutterall zach. 4, 1. יַעֲזֹר he shall be raised.

The Indefinite.

הָבֹן

Ifay. 25, 10. חָדַשׁ to bee torne.

The Participle of the præsent tense,

Singular.

נִבְּוֶה נִבְּוֶה

Plurall.

Plurall.

נְבוֹנִים נְבוֹנוֹת

Exod. 14, 3. נְבִכִּים confounded.

CHAPTER XXI.

Of verballs,

A L L verball *nounes* that are derived from this kind of verbs, are contained under this conjugation. some bee pure, as נָר an aliant, גֵּר a sojourner, עִיר a citie, אֹר light, שׁוֹק a thigh: and one whose last syllable save one is accented, מוֹת death. some bee heman-ticks with א. as אֶסוּד a caldron: with ה as קֵמָה growing corn, צִדָּה victuals, בִּינָה understanding, טוֹבָה goodnes, שׁוּבָה conversion, with מ, as מְלוֹן an Inne, מְנוּר a mansion, מְנוּדָה a candlestick, מְנוּחָה rest, רִיקָם emptinesse. with ן as זֶדוֹן loftinesse. with ת as תְּבוּנָה understanding, עֲדוּת testi-monie, בּוּשָׁת shame.

CHAP.

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CHAPTER XXII.

Of the second kind of the form *Levis*.

The Active voyce, or Hiphil.

The Prætertense.

Singular.

הִכִּין הִכִּינָה
הִכִּינֹת הִכִּינָה
הִכִּינֹתִי

Plurall.

הִכִּינוּ
הִכִּינוּם הִכִּינוּ
הִכִּינוּ

It may also bee declined regularly, as הִכִּינָה הִכִּינָה *as* הִכִּינָה. Hence 2. Chron. 29, 19. הִכִּינוּ we have prepared. *The last beeing a gutterall hath often* Patah *for* Hirc, *as* הִרַע hee did evill: *also with* ר Gen. 17, 14. הִפַּר hee hath made void. *In the rest for* א *may* be א, *as* Pl. 58, 4. הִשִּׁיבֹתָ thou hast withdrawne. *And* Patah, *if a gutterall follow, as* I say. 41, 25. הִעֲרֹתִי *have rayed. Often here is lost the formative letter* ה *as* Dan. 9. 2. בִּינֹתִי I understood; *Also* Tseri *for* Hirc, *as* Num. 11, 11. הִרַעֲתָ thou hast done evill.

Exod.

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Exod. 26, 30. הַקְּמֹתָ thou hast established. Mich.
5, 4 הַקִּימוֹנוּ wee have appointed. *But* zach. 10, 6.
הוֹשִׁבֹתִי I have brought again: *Partlie* of יָשָׁב and
partlie of שָׁוָב, as Rabbi David saith in his Miclol.

The first future tense,

Singular.

הָבוּ הִבֵּינִי

Plurall.

הִבֵּינוּ הִבְנֶנָּה

The last vowel may bee Hirc, *as* הָבִין, *and* patah
especially with a gutterall. Psal. 39, 14. הִשָּׁעָה stay thou
and without הָ, Exod. 17, 14. שִׁים put thou Ruth
3, 13. לִינִי lodg thou (woman) Psal. 5, 2. בִּינָה
understand thou, Deut. 32, 7. בִּינֶנּוּ understand yee.

The second future tense,

Singular.

יִבֵּן יִבִּין
תִּבֵּן תִּבִּין
אִבֵּן אִבִּין

Plurall

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Plurall.

תְּבַנְנָה	יְבִינוּ
תְּבַנְנָה	תְּבִינוּ
	נְבִין

It may also bee יָבֵן, Eccl. 2. Chron. 32, 11. יָסִית he
hal perswade: with a gutterall or ר it is often patah,
Deut. 2, 9. תִּצַּר thou shalt vex: Iudg. 5, 1. תִּשֶׁר
hee shal sing. And often with other letters, as Iudg. 19,
20. תִּלֵּן thou shalt lodg, Exod. 22, 19. תְּשִׁימוּן
yee shal put. Jerem. 44, 24. תִּקְיִמְנָה yee shal
appoint.

The Indefinite.

תֵּבֵן

And with Hirc, Genes. 1, 15. תֵּאֵיר to give
light.

The Participle of the present tense,

Singular.

מְבִין מְבִינָה

Plurall.

מְבִינִים מְבִינֹת

2. Chron. 32, 11. מְסִית perswading, Iob 5, 11
מִפֵּר making void. Isay, 9, 16. מַרְעֵי doing evill.

The

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The Passive voyce, or Hophal.

The Præterperfect tense.

Singular.

הוֹבֵן הוֹבֵנָה
הוֹבֵנָה הוֹבֵנִי
הוֹבֵנִי

Plural.

הוֹבְנֵי
הוֹבְנֵם הוֹבְנֵי
הוֹבְנֵי

2. Sam 23, 1. הֵקֵם hee was appointed.

The second future tense.

Singular.

יֹבֵן תֹּבֵן
תֹּבֵן תֹּבֵנִי
אֹבֵן

Plurall.

יֹבְנֵי תֹּבְנֵי
תֹּבְנֵי תֹּבְנֵי
נֹבֵן

The Indefinite.

הוֹבֵן

The

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The participle of the præter tense.

Singular.

מוֹכֵן מוֹכֶנָה

Plurall.

מוֹכְנִים מוֹכְנוֹת

CHAPTER XXIII.

Of the first kind of the form *Gravis*.

REGVLARITIE is sometime here used,
as Hest 9, 32 קִים of קום: But ofner the outrule
in the form with four letters, as followeth.

The Præterperfect tense.

Singular.

בּוֹנֵן בּוֹנֶנָה

בּוֹנֵנָה בּוֹנֶנָה

בּוֹנֶנָה

Plurall.

בּוֹנְנִי

בּוֹנֵנָה בּוֹנֵנָה

בּוֹנֵנָה

This forme, when it is used passively, doth commonlie
end in patah as בּוֹנֵן בּוֹנֵה.

The

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The first future tense.

Singular.

בוֹנֶנִּי בּוֹנֵן

Plurall.

בוֹנֵנוּ בּוֹנֵנָה

With עוֹדְרָה paragogick Psal. 80, 3. stirre,

The second future tense.

Singular.

יְבוֹנֵן תְּבוֹנֵן
יְבוֹנֶנִּי תְּבוֹנֵנִי
אֲבוֹנֵן

Plural.

יְבוֹנֵנוּ תְּבוֹנֵנָה
יְבוֹנֵנוּ תְּבוֹנֵנָה
נְבוֹנֵן

Of this kind is that Iob 39, 27. יְלוּעֵעוּ for יַעֲלֵעוּ
of לועֵע hee hath swallowed. Exod. 15, 2. אֲדַמְּנֵהוּ
I will exalt him. Psal. 30, 2. אֲדַמְּמָךְ I will exalt
thee.

The Indefinite.

בוֹנֵן

The

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The Participle of the present tense,

Singular.

מְבוֹנֵן מְבוֹנֶה

Plurall.

מְבוֹנִים מְבוֹנֹת

The participle of the prater tense:

Singular.

מְבוֹנֵן מְבוֹנֶה

Plural.

מְבוֹנִים מְבוֹנֹת

There bee also words of four letters in an other manner, as מִלֵּל hee threw, בִּלְבֵּל hee nourished, קִדְּקֵד hee destroyed.

CHAPTER XXIV.

Of the second kind of the forme GRAVIS

The Praterperfect tense.

Singular.

הִתְבוֹנֵן הִתְבוֹנֶה
הִתְבוֹנִי הִתְבוֹנֶה
הִתְבוֹנֵת

F

Plural

Plurall.

הַתְּבוֹנִינִי
 הַתְּבוֹנִינֶם הַתְּבוֹנִינָה
 הַתְּבוֹנִינוּ

Pf. 76, 6. אֶשְׁתַּלֵּל they were spoyled, of שָׁלַל

The first future tense.

Singular.

הַתְּבוֹנֵנִי הַתְּבוֹנֶנֶת

Plurall.

הַתְּבוֹנִינִי הַתְּבוֹנִינָה

The second future tense.

Singular.

יַתְּבוֹנֵנִי יַתְּבוֹנֶנֶת
 תַּתְּבוֹנֵנִי תַתְּבוֹנֶנֶת
 אַתְּבוֹנֵנִי

Plurall.

יַתְּבוֹנִינִי יַתְּבוֹנִינָה
 תַּתְּבוֹנִינִי תַתְּבוֹנִינָה
 נַתְּבוֹנֵנִי

Ifay 33, 10. אֶתְרוֹמֵם for אֲרוֹמֵם I will exalt
 my self.

The

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The Indefinite,

הַתְּבוּנָה

The Participle of the present tense,

Singular.

מְתְּבוּנָה מְתְּבוּנָה

Plurall.

מְתְּבוּנִים מְתְּבוּנֹת

The Rabbines have verballs derived hence, וְהַתְּבוּנָה
explication.

CHAPTER XXV.

Of Monosyllables doubled.

AN D thus much of single Monosyllables. the
doubled Monosyllables doe follow, they are made of
regular verbs that have their second letter doubled, as כָּבַד
hee hath compassed, of כָּבַד: so that the contraction
here takes away the one of the letters doubled, which letter
appeares in the declyning of the other persons by dagesh,
neither are these continuallie irregular, for they are often
whollie declyned regularlie. yea the whole form Gravis is
regular, And so are both the principles of Cal. therefore
(the regulars omitted) wee will speak onlie of those things
that are irregular and proper to this kind of verbs.

Exalt
e

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Of the first kind of the forme Levis.

The active voyce or Cal,

The Præterperfect tense,

Singular.

סָבָה סָב
סָבֹת סָבֹת
סָבֹתִי סָבֹתִי

Plurall.

סָבוּ סָבוּ
סָבוּתָם סָבוּתָם
סָבוּנוּ סָבוּנוּ

Hence is שָׁאֵנָן hee rested, for שָׁנָן or שָׁן, the third person plurall may bee accented in the last syllable save one, as Psal 12, פָּסָן they are perished. Sometimes the last syllable save one is Holem, as Gen. 49, 23. רָוְבוּ they have throwne the dart Iob 24, 24. רָוְמוּ they weere exalted.

The first future tense,

Singular.

סֹבֵי סֹבֵי

Plurall.

סֹבִינָה סֹבִינָה

When the accent is changed, the quantitie of the last syllable

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syllable save one is also chaunged, as Zach. 2, 14 רְנֵי
rejoyce thou. Isay. 41, 23. רְנֵן rejoyce yee. so is
סְבִינָה or סְבִינָה for סְבִינָה Numb. 22, 6. אָרָה
curse thou. Nnm. 22, 11. קָרָה curse thou: Camets
is long for want of dagesh.

The second future tense,

Singular.

תִּסּוּב	יִסּוּב
תִּסּוּבִי	תִּסּוּב
	אִסּוּב

Plurall.

תִּסּוּבֶינָה	יִסּוּבוּ
תִּסּוּבֵינָה	תִּסּוּבוּ
	נִסּוּב

Sometimes the last vowel is shurec, as Prover. 29, 6.
יִרְוֶן hee shal rejoyce. Deut. 9, 22. אֲכֹת for אֲכֹת
I will break.

The Indefinite.

סוּב

So with Shurec, as Ecclef. 9, 1. לְבֹר to declare.
it is also with patah, as Isay. 45, 1. לָרֵד to extend.
Ieremy. 5, 26. כִּשְׁרֵךְ as to lay. Hence is תַּ paragogick
Ezek. 36, 3. שְׁמֹת to destroy; Psal. 77, 9. חֲנוּת to
bee mercifull.

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Of the first kind of the forme Levis.

The active voyce or Cal,

The Præterperfect tense,

Singular.

סָבָה סָב
סָבוֹת סָבוֹת
סָבוֹתִי

Plurall.

סָבוּ
סָבוּתָם סָבוּתָן
סָבוּנוּ

Hence is שָׁאֵנִי hee rested, for שָׁנָן or שָׁן, the third person plurall may bee accented in the last syllable save one, as Psal. 12, פָּסָן they are perished. Sometimes the last syllable save one is Holem, as Gen. 49, 23. רִוְּבוּ they have throwne the dart Iob 24, 24. רִוְּמוּ they weere exalted.

The first future tense,

Singular.

סֹבֵב סֹבֵבִי

Plurall.

סֹבְבוּ סֹבְבוּנָה

When the accent is changed, the quantitie of the last syllable

OF THE HEBRVE GRAM. 85

syllable save one is also chaunged, as Zach. 2, 14 רְנִי
rejoyce thou. Isay. 44, 23. רְנֶנּוּ rejoyce yee. so אָרָה
סְבִינָה or סְבִינָה for סֹבֶבְנָה Numb. 22, 6. אָרָה
curse thou. Num. 22, 11. קָלָה curse thou: Camets
is long for want of dagesh.

The second future tense,

Singular.

תִּסּוּב	יִסּוּב
תִּסּוּבִי	תִּסּוּב
	אִסּוּב

Plurall.

תִּסּוּבֶינָה	יִסּוּבוּ
תִּסּוּבֶינָה	תִּסּוּבוּ
	נִסּוּב

Sometimes the last vowel is shurec, as Prover. 29, 6.
יִרְוֶן hee shal rejoyce. Deut. 9, 22. אֶכֶּת for אָכֶת
I will break.

The Indefinite.

סֹבֵב

So with Shurec, as Ecclef. 9, 1. לְבַרֵּךְ to declare.
it is also with patah, as Isay. 45, 1. לְרַדֵּךְ to extend.
Jeremy. 5, 26. כְּשֶׁךְ as to lay. Hence is תִּתְּנֶה paragogick
Ezek. 36, 3. שִׁמּוֹת to destroy; Psal. 77, 9. תִּנְנוֹת to
bee mercifull

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The Passive voyce, or Niphal,

The Præterperfect tense,

Singular.

נִסְבָּה נִסְבָּה
נִסְבֹּת נִסְבֹּת
נִסְבֹּתִי

Plurall.

נִסְבֹּתֵי
נִסְבֹּתֵיכֶם נִסְבֹּתֵי
נִסְבֹּתֵינוּ

Sometimes Hirc is vnder the formative letter, as Psal.

69, 4. נִחַר he burned: *the second vowell is taken away*

Ezek. 41, 7. נִסְבָּה shee was turned. Ezek. 7, 24.

נִחָלוּ they are polluted. *Also Holem the increase is*

taken away, Ierem. 22, 23. נִחַנָּה thou art pitied

Mich. 2, 4. נִשְׁדָּנָה wee are desolated. *There be other*

ends, as נִמַּס hee is melted: נִגַּן hee is shorne.

The first future tense,

Singular.

הִסְבִּי הִסְבִּי

Plurall.

הִסְבִּינוּ הִסְבִּינָה

It is also declined by Holem, as הִסְבִּינָה.

The

OF THE HEBRVE GRAM. 87

The second future tense.

Singular.

תִּסָּב	יִסָּב
תִּסָּבִי	תִּסָּב
	אִסָּב

Plurall.

תִּסָּבְנָה	יִסָּבּוּ
תִּסָּבְנָה	תִּסָּבּוּ
	נִסָּבּוּ

So with Holem Gen. 47, 15. יִתָּם hee shall bee consumed. Ezek. 24, 11. תִּתָּם she shal be consumed. Sometimes dagesh is cast away, as Gen. 16, 5. אֶקַּל I shal bee light, Psal. 19, 14. אִיתָם I shal bee pure. So with the gutteralls, as Isay. 48, 11. יִחַל hee shal bee polluted. But that Deut. 34, 7. is contracted, יִתָּמוּ for יִתָּמוּן they are consumed.

The Indefinite.

הִסּוּב

Sometimes Tseri beeing the termination of the root remaineth here, as Psal. 68, 3. הִמָּס to melt.

The Participle of the Present tense.

Singular.

נֹסֵב	נֹסֵב
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F 4

Plurall.

Plurall,

נִסְבֹּת נִסְבִּים

So with the termination of the root, as Nah. 2, 19. נִמַּס melted. Here also is Hirc for patah, 2, Chron. 10, 18. נִסְבָּה caused.

CHAPTER XXVI.

Of Verballs

T H E Y bee either pure as דָּל poore, הָם upright, קֵן a nest, עֹז strength: or hemantick, *some with א*, as הָאָה terror: *some with ה* as הָמַס a melting, הָמְלָה a found, זָכָה pure, מִלָּה a word, סִכָּה a tabernacle. *Some with מ*, as מַסֵּב a circle, מַסֵּךְ a curtain, מִשְׁקַמֵּן a currant, מוֹרֵד a discent, מִגֵּן a shield, מְעֹז strength. *Also such as bee accented in the last syllable saving one*, as מִבֵּס a subsidie, מִרְךְ softnesse; *some with ת* as תְּפִלָּה prayer, זִלְזוּת vilenesse, תְּבִל confuſion.

CHAP.

CHAPTER XXVII.

Of the second kind of the forme *Levi*.

The Active voyce or Hiphill.

The Præterperfect tense,

Singular.

הִסֵּב הִסְבָּה
הִסְבוֹת הִסְבוֹת
הִסְבוֹתִי

Plurall.

הִסְבוּ
הִסְבוֹתֶם הִסְבוּ
הִסְבוּנוּ

Sometimes the last vowel is Patah: as Iob 27, 2. הִמַּר
hee made sorrowfull. *Isay 27, 12. הִשָּׁח* hee prostra-
ted. *2. Kings 23, 14. הִדַּק* hee impoverished. *hence*
are the third persons הִסְבָּה and הִסְבוּ the first person
especiallie before gutteralls, as I Sam. 22, 15. הִחֲלוֹתִי
I have begun. Iere. 49, 36. הִחַתַּתִּי I have broken.

The first future tense.

Singular.

הִסֵּב הִסְבָּה

Plural.

Plurall,

הַסְבִּנוּ הַסְבְּנָה

Iob 21, 5. הַשְׁמוּ bee yee astonished.

The second future tense,

Singular.

יִסְבֵּ	תִּסְבֵּ
יִסְבֵּ	תִּסְבֵּ
יִסְבֵּ	תִּסְבֵּ

2 Plurall.

יִסְבֵּ	תִּסְבֵּ
יִסְבֵּ	תִּסְבֵּ
יִסְבֵּ	תִּסְבֵּ

Sometimes patah is under the formative letter as Nun.
 30, 3. יַחַל hee shal pollute; Ezek. 39, 7. אַחַל I
 will prophane. *and with dagesh following, as Ief. 6, 10.*
 יִסֵּב hee shal lead about, Exod. 23, 21. תִּסֵּב thou
 shalt provoke. Deu. 1, 44. יִכְתֹּנ they destroyed, Iob
 22, 3. תִּתֵּם thou shalt finish: *And Tseri as Levit. 21,*
 20. תִּחַל hee shal begin. *The feminine plurall by*
chaunging the accent maketh תִּסְבֵּנָה; Gen. 41, 24.
 תִּחַלֵּנָה they shal begin.

The Indefinite.

הַסֵּב

But

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But 2. Chron. 3. 1, 7. הָרֶק (for הֶרֶק as Kimki saith)
to break; Gen. 11, 6. הֵחֵלֶם they do begin.

The participle of the present tense.

Singular.

מִסֵּב מִסֵּבָה

Plurall.

מִסְבִּים מִסְבוֹת

1 Kings 6, 29. מִסֵּב compassing.

The Passive voyce, or Hophall.

The Præterperfect tense,

Singular.

הוֹסֵב הוֹסְבָה

הוֹסְבוֹת הוֹסְבוֹת

הוֹסְבוֹתִי

Plurall.

הוֹסְבוֹ

הוֹסְבוֹתֶם הוֹסְבוֹתָן

הוֹסְבוֹנוֹ

Iob 24, 24. הִמְכֹּן for הוֹמְכֹן they are cut off,

The second future tense,

Singular.

יֹסֵב יוֹסֵב

יֹסְבִי יוֹסְבִי

אֹסֵב

Plural

Plurall.

יוֹסֵבּוּ הַיּוֹסֵבִּי
 הַיּוֹסֵבִּי הַיּוֹסֵבִּי
 נֹסֵב

Proverb. 21, 10. יֶחֱזַק hee shall bee favored, Ifay.
 24, 12. יִכָּתֵל hee shall bee smitten.

The Indefinite.

הַיּוֹסֵב

2. Chron. 36, 21. הַיָּשֵׁם to bee desolate.

The participle of the present tense.

Singular.

מוֹסֵבּ מוֹסֵבָה

Plurall.

מוֹסֵבִּים מוֹסֵבֹת

And thus much of the form *Levis*, the form *Gravis* may bee also here with four letters, as סוֹבֵב הַסֹּבֵב for סוֹבֵב הַסֹּבֵב: so Ierem. 5, 17. יִרְשָׁשׁ hee shall bee destroyd, and Prov. 14, 21. מְחַוֵּן bestowing. so likewise 2. Sam. 20, 12. מִתְגֹּלֵל rowling himself. But 2. Sam. 22, 27. תְּתַבָּר for תְּתַבָּר thou wilt shew thy self pure. Eccl. 7, 18. תִּשְׁוֶם for תִּשְׁוֶם thou shalt bee desolated.

CHAP.

OF THE HEBRVE GRAM. 93

CHAPTER XXVIII.

Of the irregularitie of verbs by production, and first of those that end in נ.

THVS much of the irregularitie of verbs in contraction. It remaineth that wee speak of the irregularitie by production. Production augmenteth the quantitie of the last vowel, and it is in verbs of moe syllables then one, ending either in נ or in ן, which also have great likelihood and agreement one with another, as hereafter shall appeare; for their prater tense is commonlie declined with Tseri out of Cal, and in the future tense the last syllable save one of the last word is with Segol. Also to the Indefinite may bee added ן.

Those that end in נ are produced by Camets in Cal: els there is small irregularitie in these verbs, and so is the number of them. The participles are wholie regular but that the feminine ending in ן is contracted into Tseri, as מוֹצֵאָה for מוֹצֵאָה.

Of the first kind of the forme Levis.

The active voyce or Cal,

The Præterperfect tense,

Singular.

מִצָּאָה	מִצָּא
מִצָּאתָ	מִצָּאתָ
	מִצָּאתִי

Plurall.

	מִצָּאתֶם
מִצָּאתָם	מִצָּאתָם
	מִצָּאתֵנוּ

So likewise Monosyllables, as *בָּא בָּאָה* &c. Teri beeing the termination of the root remaineth, as *יִרְאֵה יִרְאָה יִרְאֵה יִרְאָה* &c. Sometimes here is a contraction of the third person of each number, as Deu. 31, 29. *קָרָאתָ* for *קָרָאָה*, shee hath come. Ezek. 39, 26. *נִשְׂאוּ* for *נִשְׂאוּ* they have borne, 1 Samu. 25. 8. *בָּאוּ* for *בָּאוּ* wee have come.

The first future tense.

Singular.

מִצָּאִי	מִצָּאִי
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Plurall.

מִצָּאתֶיךָ	מִצָּאתֶיךָ
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But

OF THE HEBRVE GRAM. 25

But of **יִרְאֵה** he hath feared **יִרְאֵה יְרָאֵה** :
 paragoqe, Pl. 41, 5. **רָפָאָה** heale thou. Apocope,
 Ruth 1, 20. **קְרָאֵן** call yee, Exod. 2, 20. **קְרָאֵן** call
 yee. Of those that beeing with **נ** or **י** two are here defeſ-
 ives **נִשָּׂא** take thou up, of **נִשָּׂא**, and **צֵא** goe thou out
 of **צֵא**. The Monosyllables doe here follow their propor-
 tion, as **בֹּאֵי בֹאֵי בֹאֵי בֹא** and so in the rest
 hereafter.

The second future tense,

Singular.

תִּמְצֵא	יִמְצֵא
תִּמְצָאִי	תִּמְצָא
	אִמְצָא

Plurall.

תִּמְצֹאנָה	יִמְצֹאוּ
תִּמְצֹאנָה	תִּמְצֹאוּ
	נִמְצֹאוּ

Paragoqe, 1. Sam. 28, 15. **אֶקְרָאָה** I will call.
 Deut. 13, 11. **יִרְאֵן** they shal feare. of **יִצָּא** the second
 future is **יִצָּא יִצָּא יִצָּא יִצָּא** &c. where the last Jod is shew-
 ed by Tseri, and not by dagesh, though the middle letter
 by **צ**. But in the future tense of **נִשָּׂא** dagesh. the signe of
נ wanting is often not expressed, as Iob 4, 20. **יִבְרִיאוּ**
 they shall bring unto him. Monosyllables,

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as תבאָתָּהּ c. paragoge, Deut. 33, 16. תבאָתָּהּ
shee shal come.

The Indefinite.

מוצא or מוצאת

But מוצא maketh Genes. 4. שאת to take up, And
sometimes מוצא : so of מוצא to goe out. But מוצא
to feare, and with paragoge מוצאת.

The Participle of the present tense,

מוצא

For Tseri is segol as Eccles. 7, 26. מוצא

The Passive voyce, or Niphal,

The praterperfect tense.

Singular.

מוצא נמצא

מוצאת נמצאת

מוצאתי

Plural.

מוצאון

מוצאתם נמצאתון

מוצאתי

Judg. 9, 5. נחבאָ hee lay hidden, Psal. 118, 23.
נפלאָת hee was wonderfull. 2. Samuel 1, 26,
נפלאָת shee was wonderfull, Genesis 31, 27.
נחבאָת, thou wast hidden. The

OF THE HEBREW GRAM. 97

The first future tense,

Singular.

הִמָּצֵא הִמָּצְאִי

Plurall.

הִמָּצְאוּ הִמָּצְאֶנָּה

The second future tense.

Singular.

יִמָּצֵא יִמָּצְאִי

תִּמָּצֵא תִמָּצְאִי

אִמָּצֵא

Plural.

יִמָּצְאוּ יִמָּצְאֶנָּה

תִּמָּצְאוּ תִמָּצְאֶנָּה

נִמָּצֵא

The Indefinite.

הִמָּצֵא or הִמָּצְאָה

The participle of the present tense.

As נִמָּצֵא Plurall. נִמָּצְאִים and נִמָּצְאִים. All the verbs here are regular, as צָבָא an army; טָמֵא unclean, &c.

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CHAPTER XXIX.

Of the second kind of the forme *Levi*.

The Active voyce, or Hiphill.

The Praterperfect tense.

Singular.

הַמְצִיאָה	הַמְצִיאַ
הַמְצִיאָת	הַמְצִיאִת
	הַמְצִיאִתִּי

Plurall.

	הַמְצִיאִו
הַמְצִיאֶתֶן	הַמְצִיאֶתֶם
	הַמְצִיאֲנִי

Iosh. 6, 16. הַחֲבִיאָתָה and vers. 24, הַחֲבִיאָה
shee hath hidden. But יָצָא doth here change jod into
Holem, as Jerem. 51, 10. הוֹצִיאָה hee hath brought
out. Monosyllables, as הִבִּיאָה הִבִּיאָה הִבִּיאָה Ec.
or הִבִּיאָתָה Ec.

The first future tense.

Singular.

הַמְצִיאִי	הַמְצִיאַ
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Plurall.

הַמְצִיאֶנָּה	הַמְצִיאֶנָּו
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Sometimes

OF THE HEBRVE GRAM 99

Sometimes with Hirc, as הוֹצִיא deliver thou. Psal.

25, 18. Monosyllables, as הָבִיאוּ הַבְּאִנָּה הָבִיאוּ הַבְּאִנָּה הָבִיאוּ הַבְּאִנָּה the same way is also in the second future, and the Indefinite.

The second future tense.

Singular.

תִּמְצִיֵּא	יִמְצִיֵּא
תִּמְצִיֵּא	תִּמְצִיֵּא
	אִמְצִיֵּא

Plurall.

תִּמְצִיֵּאוּ	יִמְצִיֵּאוּ
תִּמְצִיֵּאוּ	תִּמְצִיֵּאוּ
	נִמְצִיֵּאוּ

Mich. 1, 15. אָבִי for אָבִיָּא I will bring. Tseri may also bee here as in the first future, as Genesis 1, 12. תִּרְשָׁא shee shal bud, and vers. 13. תִּוְצֵא shee shal bring forth.

The Indefinite.

הִמְצִיֵּא or הִמְצִיֵּאת

The Participle of the present tense,

מִמְצִיֵּא

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The Passive voyce, or Hophal.

The praterperfect tense.

Singular.

הִמְצֵאָה	הִמְצֵא
הִמְצֵאתָ	הִמְצֵאתָ
	הִמְצֵאתִי

Plural.

	הִמְצֵאוּ
הִמְצֵאתֶם	הִמְצֵאתֶם
	הִמְצֵאוּ

The second future tense.

Singular.

תִּמְצֵא	יִמְצֵא
תִּמְצֵאִי	תִּמְצֵא
	אִמְצֵא

Plurall.

תִּמְצֵאוּ	יִמְצֵאוּ
תִּמְצֵאוּ	תִּמְצֵאוּ
	נִמְצֵא

The Indefinite.

הִמְצֵא or הִמְצֵאתָ

The participle of the prater tense:

מִמְצֵא

CHAP.

OF THE HEBRVE GRAM. 101

CHAPTER XXX.

Of the first kind of the forme *Gravis*.

TH E verb **מָצָא** is not in use at all in the forme *Gravis*. yet for examples sake it is used of the *Grammarians*.

The *Active voyce* or *Cal*.

The *Præterperfect tense*.

Singular.

מָצָאָה	מָצָא
מָצָאָת	מָצָאת
	מָצָאתִי

Plurall.

	מָצְאוּ
מָצְאתֶן	מָצְאתֶם
	מָצְאוּנוּ

Num. 32, 10. **מָלְאוּ** they filled, *without dagesh*.

The *first future tense*.

Singular.

מָצְאִי	מָצְא
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Plurall.

מָצְאוּנָה	מָצְאוּ
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The second future tense.

Singular.

יִמְצֵא	יִמְצֵא
תִּמְצֵא	תִּמְצֵא
	אִמְצֵא

Plurall.

יִמְצְאוּ	יִמְצְאוּ
תִּמְצְאוּ	תִּמְצְאוּ
	נִמְצְאוּ

The Indefinite.

מִצְאָה or מִצְאָה

The participle of the present tense.

מִצְאָה

The Passive voice, or Pual.

The praterperfect tense.

Singular.

מִצְאָה	מִצְאָה
מִצְאָה	מִצְאָה
	מִצְאָה

Plural.

	מִצְאָה
מִצְאָה	מִצְאָה
	מִצְאָה

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The second future tense.

Singular.

תִּמְצֵא	יִמְצֵא
תִּמְצְאִי	תִּמְצֵא
	אִמְצֵא

Plurall.

תִּמְצֹאנָה	יִמְצֹאוּ
תִּמְצֹאנָה	תִּמְצֹאוּ
	נִמְצֹאוּ

The Indefinite.

מִצְאָה or מִצְאָה

The Participle of the present tense.

מִצְאָה

The participle of the prater tense.

מִמְצָא

CHAPTER XXXI.

Of the second kinde of the form Gravis.

The Praterperfect tense.

Singular.

הִתְמַצֵּא	הִתְמַצֵּא
הִתְמַצְאִי	הִתְמַצְאִי
	הִתְמַצְאִי

G 4

Plurall.
Job

Plurall.

הַתְּמַצְאוֹ
הַתְּמַצְאוֹתֶם הַתְּמַצְאוֹתֵינוּ
הַתְּמַצְאוֹנוּ

1. Sam. 10, 7. הַתְּנַבִּית thou hast prophesied.

I be first future tense.

Singular.

הַתְּמַצְאִי הַתְּמַצְאֵה

Plurall.

הַתְּמַצְאוֹתֶיךָ הַתְּמַצְאוֹתֵינוּ

The second future tense.

Singular.

תְּתַמַּצְאִי תְּתַמַּצְאֵה
תְּתַמַּצְאוּ תְּתַמַּצְאוּ
אֲתַמַּצְאֵה

Plurall.

תְּתַמַּצְאוּ תְּתַמַּצְאוּ
תְּתַמַּצְאוּ תְּתַמַּצְאוּ
נִתְמַצְאֵה

The Indefinite.

הַתְּמַצְאֵה or הַתְּמַצְאוֹת

The participle of the present tense.

מִתְמַצְאֵה

CHAPTER XXXII.

Of the irregularitie of producted verbs that
end in ה.

THOSE verbs that end in ה are declyned by י in the præterperfect tense of Cal. which also happeneth somtimes in other places, albeit in some oftener then in others. There is great regularitie in these verbs; for the first word of every præterperfect tense endeth in Camets, of the first future in Tleri, of the second future and the participle in Segol, except the participle of the præter tense in Cal, the last letter ה is often cut off by Apocope in the future, and often Jod is restored, as shal appeare in the severall formes.

Of the first kind of the forme Levis.

The active voyce or Cal.

The Præterperfect tense.

Singular.

גַּלְתָּה	גָּלָה
גַּלְתִּי	גָּלִיתִי
	גָּלִיתִי

Plurall.

	גָּלוּ
גַּלְתֶּם	גָּלִיתֶם
	גָּלִינוּ

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Iob 3, 24. *שְׁלֵיִתִּי* for *שְׁלֹתִי* I was peaceable. In the third person singular the feminine gender hath *ת* for *ה*, for it should be *גְּלָהָה*, whence also the third person plurall should bee: *גְּלָהוּ*; but it is contracted into *גָּלוּ* which thing is also done often in the singular number, as Levit. 25, 21. *עָשָׂתָהּ* for *עָשָׂתָהּ* shee hath made, Ier. 50, 6. *הָיָה* they were; And such as are accented in the last syllable save one, as Isay 16, 8. *הָעָנָו* they have erred. Here is jod sometimes restored, as Deut. 32, 37. *הָסִינָה* they have trusted; Psal. 57, 2. *הָסִינָה* shee hath trusted. The irregular verb *יָשַׁן* is to bee referred to this kind, as an impersonall.

The first future tense.

Singular.

גָּלִי *גָּלָהּ*

Plurall.

גָּלֵנָה *גָּלוּ*

Onlie one bath bere Segol for Tseri, Proverb. 4, 4. *וְחָיָה* live thou. jod may here bee restored, as Isay 21, 12. *בְּעֵינַי* seek yee; verl. 14. *אֶתֵּן* and verl. 12. *הָרֵינִי* come yee; for *אֶתֵּן* come yee; so Exod. 16, 23. *אֶפְרָח* see the yee; Joel. 1, 8. *אֵלַי* lament thou. Gen. 6, 14. *עָשָׂה* make thou, Ier. 25, 27. *קִי* voinet yee.

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The first future tense.

Singular.

תִּגְלֶה	יִגְלֶה
תִּגְלִי	תִּגְלֶה
	אִגְלֶה

Plurall.

תִּגְלֶנָּה	יִגְלוּ
תִּגְלִינָה	תִּגְלוּ
	נִגְלֶה

1. Sam. 28, 10. יִקְרָךְ it shal happen unto thee.
Tseri is here sometimes, as 2. Sam. 13, 13. תַּעֲשֶׂה thou
 shalt make; *and sometimes Camers, as* Psal. 119, 117.
 אֲשַׁעֲה I will delight; *And jod is restored, as* Psal. 77,
 4. אֶהְמִיָּה I will make a sound; Pf. 36, 9. יִרְוּן they
 shal be watered. Apocope is here often, as יִגְלֶה or
 יִגְלֶה: *with the gutteralls thus, Gen. 44. יִשָּׁע he*
shal respect, Numb. 24, 10. יִחַר hee shal wax hot,
Genesis 33, 1. יִחַץ hee shal devide. 47, 13. תִּלֶּה he
shall travail. Here is also a shorter Apocope, as Iob 31,
 27. יִפֹּת hee shal perfwade, Genesis 21, 16. תִּבְכֶּה
 shee shal weep. *and* 9, 21. יִשָּׂה hee shal drink,
 Ifay 41, 25. יָאֵת for יֵאָתֶה hee shal come,
 Mich. 4, 8. תֵּאָתֶה for תֵּאָתֶה shee shal come. *But*
יֵאֵן is used for יֵאָתֶה he shal see: also יֵהִי for יֵהִי hee
will bee, and אֵהִי for אֵהִי I will bee: so likewise יֵהִי
 hee

hee shal live, of **חיה**. But there is farre greater irregularitie in those that begin with **נ**, as of **נטה** hee hath stretched out, is made here **נטה אטה**, and by Apocope **נט אט**, so of **נזה** hee hath sprinkled, is made **נין** or **ין** of **נשה** hee hath forgotten, is made, Deut. 32, 18. **תשי** for **תנשה**, thou shalt forget.

The Indefinite.

גלה or **גלות**

Genes. 2, 17. **היות** to bee. Apocope Ierem. 22, 4. **עשן** to make, Isay 59, 13. **הגן** far **הגן** to speak. Paragoge Psal. 85, 4. **חרון** to bee angry; Ezek. 28, 17. **לראוה** to see. But these bee like the first future, Ezek. 21, 15. **היה** to bee. Pl. 142, 5. **ראה** to see.

The Participle of the present tense.

Singular.

גולה **גולה**

Plurall.

גולים **גולות**

Sometimes here is jod for **ה**, Isay 38, 12. **רעי** feeding, Prov. 31, 27. **צופיה** looking. Isay. 41, 23. **אותיות** comming. Cant. 1, 8. **עומיה** declyning. Sometimes the end is here **ת**, as Gen. 49, 22. **פרת** increasfing.

The Participle of the Prater tense.

Singular.

גליה **גלי**

Plurall.

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Plurall.

גִּלְיִים גִּלְיִוֹת

Sometimes Iod is omitted, as Iob 15, 22. צָפַן beholden, and 24. עָשָׂן made.

The Passive voyce, or Niphal.

The Præterperfect tense.

Singular.

נִגְלָה נִגְלִיתָ
נִגְלִית נִגְלִיתִי
נִגְלִיתָ

Plurall.

נִגְלוּ נִגְלִיתֶם
נִגְלִיתֶם נִגְלִינוּ
נִגְלִינוּ

The gutteralls, Numb. 9, 21. נִעְלָה hee ascended. Jeremy 12, 13. נָחֲלוּ they were sick, Daniel 8, 27. נָחֲלִיתִי I was sick. Deu. 4, 32. נָהָה hee was. Cantic. 1, 6. נָחֲרוּ they were angrie. Sometimes here is Hirc, as 1. Sam. 14, 9. נִגְלִינוּ we have ben revealed. so sometimes נִגְלִיתֶם.

The first future tense.

Singular.

הִגְלִי הִגְלִה

Plural

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Plurall.

הַגְּלוֹת הַגְּלוֹת

Here is Apocope, as הַגְּלוֹת for הַגְּלוֹת be thou extended.

The second future tense.

Singular.

תִּגְלוֹת תִּגְלוֹת
תִּגְלוֹת תִּגְלוֹת
תִּגְלוֹת תִּגְלוֹת

Plurall.

תִּגְלוֹת תִּגְלוֹת
תִּגְלוֹת תִּגְלוֹת
תִּגְלוֹת תִּגְלוֹת

Numb. 15, 11. יַעֲשֶׂה it shal dee done, Exod. 25, 30. תַּעֲשֶׂה it shal bee done. Apocope and pathah for Camets, Gene. 7, 23. יִמָּח hee shal bee destroyed, and 12, 7. יֵרָא hee shal bee seen. Ruth 1, 13. תַּעֲנֶנּה yee will bee deferred.

The Indefinite.

הַגְּלוֹת or הַגְּלוֹת or הַגְּלוֹת

Ezek. 43, 17. תַּעֲשׂוּת to bee done. 2, Samuel 6, 20. תִּגְלוֹת to bee revealed. Ieremy 49, 10. תִּגְלוֹת to bee hidden.

The participle of the present tense.

Singular.

תִּגְלוֹת תִּגְלוֹת

Plural

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Plurall,

נְגִלוֹת נְגִלִים

CHAPTER XXXIII.

Of verballs of the first conjugation called *Levi*.

TH E verballs here bee either pure, or heman-
ticks, those that bee pure, are either imperfect or
perfect: those that bee imperfect want the last letter, as
אב father, הו a signe, בן a sonne, כי a burning. Of
those that bee perfect, some end in ה, as שדה field,
רעה a companion, יורה rain: Some in ו, as ענו kinde,
or curteous, שלו peaceable, דין Inck. whereof some
are accented in the last syllable save one, as אהו med-
dow or marish ground, as תהו void. Some in י, as
פרי fruite, עני pure, שני second, חלי sicknesse: Some
are dabled, as הגיג speake, צליל a cake. Of the he-
manticks, some are with א as אתנה, and אתנן reward
of whordome: some with מ, as מקנה possession
ענין softnesse, מער nakednesse: some with נ as ענין
labour, רצון willingnesse, הרון conception, עליון
high, זון fornication: some with ת, as שביית captivi-
tie, אחות a sister, פדות redemption, גלות ban-
ishment, גאון pryde, צפת a spheare, שוקת a
trough.

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CHAPTER XXXIV.

Of the second kind of the forme *Levii*.

The Active voyce, or Hiphill.

The Præterperfect tense.

Singular.

הִגְלָתָּהּ	הִגְלָהּ
הִגְלִיתִּי	הִגְלִיתָּ
	הִגְלִיתִּי

Plurall,

	הִגְלֶהּ
הִגְלִיתָּם	הִגְלִיתָּם
	הִגְלִינוּ

The formative letter is sometimes with segol as 2. Kings 17, 11. הִגְלָהּ hee carryed away, Genes. 41, 28. הִרְאָה hee shewed. Isay 53, 10. הִחֲלִי he made sick. and with patah: Ios. 2, 12. הִחֲיִיתָם yee caused to live; and Tseri Hab. 1, 15. הִעֲלָהּ hee caused to ascend. The third person feminine doth imitate the contraction of other formes; for you may not say הִגְלִיתָּהּ, as הִפְקִידָהּ; you shal find it yet more contracted, as Lev. 26, 34. הִרְצָתָּ shee hath rested. In the other persons Hirc is sometimes, as 2. Kings 2, 10. הִקְשִׁיתָ thou hast hardned. Ios. 14, 8. הִמְסִינוּ they caused to melt, Numb.

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Numb. 35. 11 **הקריחם** yee have appointed.

The first future tense.

Singular.

הגלה **הגלי**

Plurall.

הגלינה **הגלו**

Apocope, as **הגל** for **הגלה**; so Deut. 9, 14. **הרף** cease thou, Exod. 8, 2. **העל** cause thou to ascend; But such as begin with **י** are yet more shortlie contracted, as Zach. 13, 7. **הך** smite thou. Psal. 17, 6. **הט** incline thou.

The second future tense,

Singular.

יגלה **תגלה**
תגלי **תגלה**
תגלה **תגלה**

Plurall.

תגלינה **תגלו**
תגלינה **תגלו**
תגלה **תגלה**

Iob 15, 2. **תגיון** yee shal make sorrowfull. Apocope, as in the first future, as **יגל** &c. yet more breisfly, Gen. 9, 27. **יפת** hee shal perswade; Genesis 21, 19. **תשק** shee shal give drink, Psal. 27, 9. **תט** thou wilt decline. 2. Sam. 22, 50. **אודה** I will praise

H

thee

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thee Nehem. 13, 14. תִּמַּח thou wilt blot out; Psal.

28, 7. אֶהְיֶה I will praise, with the formative ה.

the Indefinite.

הִגְלָה or הִגְלֹת

The formative letter is also found with Hirc, Levit.

24, 43. הִקְצֹת to save. *The last vowel is sometime*

Camets, as Gen. 3, 16. הִרְבָּה to multiplie.

The Participle of the present tense.

Singular.

מִגְלֶה מְגִלָּה

Plurall.

מְגִלִּים מְגִלֹת

The Passive voyce or Hophal.

The Praterperfect tense.

Singular.

הִגְלָה הִגְלִיתָ
הִגְלִיתָ הִגְלִיתִי
הִגְלִיתִי הִגְלִיתִי

Plurall.

הִגְלִיתֶם הִגְלִיתֶם
הִגְלִיתֶם הִגְלִיתֶם
הִגְלִיתֶם הִגְלִיתֶם

But Iudg. 6, 28. הוּעֵלָה he was caused to ascend:

1. Kings 22, 34. הִחֲלִיתִי I was wounded.

The

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The second future tense.

Singular.

תגלה	יגלה
תגלי	תגלה
	אגלה

Plurall.

תגלינה	יגלו
תגלינה	תגלו
	עגלו

The Indefinite.

הגלות or הגלה

The Participle of the Præter tense.

מגלה

Exod. 25, 40. מראה shewed.

There bee verballs of this conjugation, as אריה a lyon,
הרבה much, מרבית increate, תבנית a pattern,

CHAPTER XXXV.

Of the first kind of the forme *Gravis*

The active voyce or Piel.

The Præterperfect tense.

Singular.

גלה	גלה
גלית	גלית

גלית גלית
גלית

Plurall.

גלו גליתם
גליתם גלינו

Ecclef. 10, 10. קרה hee was blunt. Hirc is often
for Tferi, as Pfr 85, 3. כסית thou hast covered, Isay.
8, 18. חכיתי I have expected.

The first future tense.

Singular.

גלי גלה

Plurall.

גלינו גלינה

But Iudg. 9, 29. רבה multiplie thou. Apocope,
as Pfal. 119, 18. גל reveale thou, Prov. 26, 7. דלין
for דלן take yee away.

The second future tense.

Singular.

תגלה תגלה
תגלי תגלה
תגלה

Plural.

תגלינו תגלינה

תגלו

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תגלה תגלה
נגלה

Levit. 26, 33. אורה I will scatter: Isay. 16, 9.
אריז (for ארוך or אריז) I will make thee
drunck Apocope, Deut. 28, 8. יצו hee shal com-
maund, Gen. 24, 19 תכל she shal finish. Also jod is
restored, Exod. 15, 5. יכסוּם they shal cover them.

The Indefinite.

גלה or גלה or גלות

The Participle of the present tense.

מגלה

The Passive voyce, or Pual.

The praterperfect tense.

Singular.

גלה גלה
גלית גלית
גליתי

Plurall.

גלו גלותם
גליתם גליתם
גליתם

2. Sam. 20, 12. הנה he hath been remooved,
Psal. 80, 11. כסוּם they were covered: hereunto is
referred יפפה he hath been faire.

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The second future tense,

Singular.

תִּגְלֶה	יִגְלֶה
תִּגְלִי	תִּגְלֶה
	אִגְלֶה

Plurall.

תִּגְלִינָה	תִּגְלוּ
תִּגְלִינָה	תִּגְלוּ
	אִגְלֶה

Iob 18, 15. תִּקְרָה hee shal bee dispersed.

The Indefinite.

גִּלְהָ or גִּלְהָת

The Participle of the present tense.

גִּלְהָ

The participle of the Præter tense.

מִגְלָה

There bee verbals in this kind, as צִיָּה drineffe, דִּין
 1, שָׁקוּ drink, מִכְסָּה a covering, גִּלְיוֹן a volume.

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CHAPTER XXXVI.

Of the second kind of the forme *Gravii* or *Hithpael*.

The Praterperfect tense.

Singular.

הִתְגַּלְתָּהּ	הִתְגַּלְתָּ
הִתְגַּלְתִּי	הִתְגַּלְתְּ
	הִתְגַּלְתִּי

Plurall.

	הִתְגַּלְתֶּם
הִתְגַּלְתֶּם	הִתְגַּלְתֶּם
	הִתְגַּלְתֶּם

Of the verb שָׁחָה hee bowed, is made very irregular in this forme הִשָּׁחָהוּ he bowed himself.

The first future tense.

Singular.

הִתְגַּלִּי	הִתְגַּלֶּה
-------------	-------------

Plurall.

הִתְגַּלֶּנָּה	הִתְגַּלֶּוּ
----------------	--------------

Apocope 2. Sam. 13, 5. הִתְחַלֵּה be thou sick.

The second future tense.

Singular.

תִּתְגַּלֶּה	תִּתְגַּלֶּה	תִּתְגַּלֶּה
H 4		

תתגל

תתגלה

תתגלה

Plurall.

תתגלינה

יתגלו

תתגלינה

תתגלו

נתגלה

But *Isay* 41, 23. נשתעא wee will see it. *Apocope*,
as יתגל *Ec.* so *Gen.* 18, 2. ישתחו for ישתחוו hee
bowed himself.

The Indefinite.

התגלות or התגלה

The Participle of the Present tense.

מתגלה

But *Gen.* 21, 21. מִשְׁתַּאֵה amazing himself.

Here is also the fourm of fower letters. as *Isay.* 10, 13.
שׁוּשִׁיתִי I have spoyled. And after another maner
שָׁנָה hee hath increased.

CHAPTER XXXVII.

Of the Adverb.

AN D thus much of the words with number.
Now fellow those that are without number,
which are so called because they doe not signifie any thing
of number; they are either adverbs, conjunctions.

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An adverb is a word without number that is adjoynd to another word. Adverbs, bee either primitives, or derivatives. These bee primitives אַיך how לא no, אַל nor, בל in no wise, אַז then, פֶּן lest peradventure, הֲ whether, *Also, Interjections, as* נָא and אֵנִי I pray you, אֵו woe, אַח alas, הֵאָה oh: *Also Praepositions whereof some bee separable (that is expressed alone) as* מִן of; אַל and אֶת to, עַל upon, עַד until, עִם with, נֶגֶד before; מֵרָם scarce, אַחֲרֵי after, בְּלִיתִי without עֵצָה. *Some bee inseparable (that is, never read but joyned with other words) as* ב in, כ according, ל to: and with Paragoge מוּ as כְּמוֹ בְּמוֹ. *Derivatives are such, as bee derived from other words, some of nounes, as* רָע evil, טוֹב well, יָשָׁר rightly, יוֹתֵר better, אֲחֵלִי would to God, לִפְנֵי in praesence, אַפֶּס no. *So are gentiles made of feminines, as* יְהוּדִית Jewishly, אֲרָמִית Syriekie, עֵבְרִית Hebruelike, רֹמִיָּת Romanlike, יוֹנִית Græcianlike. *Some of Adverbs themselves, as* הֵן and הִנֵּה loe, אֵן and אֵנָּה I pray you, אַיך and אֵיכָּה and אֵיכָכָה how: שָׁם and שָׁמָּה there, פֹּה and אֵיפֹה and אֵי and אֵיזָה where, יַד and יַחַד to gither, לְבִלְתִּי except, בְּעוֹד yet.

CHAPTER XXXVIII.

Of the conjunction.

A Conjunction is a word without number which joyneth words together. Some bee copulatives, as ו and גם and: some bee conditionalls, as אם yf, אם לא except, some bee discretives, as אך notwithstanding, כי אם but. Some bee Disjunctives, as או or, some bee causals as כי for, למען because, יען seeing, בעבור because, Some bee Rationalls, as לכן therefore, על כן wherefore.

THE

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HEBREW GRAMMAR.

Of Syntax or Construction.

THE I. CHAPTER

Of the Construction of a Noun.

SYNTAXIS is that part of Grammar that teacheth the construction or joyning together of words. Whose generall out-rule is either Eclipsis (that is wanting) or Pleonasmus (that is superabounding) Syntaxis is either of words of number, or without number: The former is either of a Noun, or of a verb.

The Syntaxis of a Noun with a noun is their agree-
ment in number and gender, as Gen. 3, 15. וְאִכָּה
אֲשִׁית בֵּינִךְ וּבֵין הָאִשָּׁה וּבֵין זֶרְעֶךָ וּבֵין זֶרְעָהּ הִיא
וְשָׂנֵאֶנּוּ and I will put enmitie between thee
and the woman, and between thy seed and her seed,
hee shall break thine head. Here the substantive זֶרַע
seed & the Adjective הִיא he, agree in the singular num-
ber & masculine gender. The dual number agreeth also with
the plurall, as Ezek 21, 19. שְׁנֵי דַרְכִּים two wayes.

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The contraction for the whole word is often here used, as Ps. 16, 3. **לְקַדְּשִׁים אֲשֶׁר בָּאָרֶץ הַמָּה וְאֲדִירִי** to the saints that are in the earth, and to the strong, in them is my whole delight. here is **תַּטְעִי נְטָעִי נְעֻמִּים** for **אֲדִירִים** Isa. 17, 10. thou shalt set pleasant plants, so Ps. 118, 23. **נִפְלְאוֹת** for **נִפְלְאוֹת** wonderfull, where Camets is for Parah.

But this contraction is farre more usuall, when the first is a noun of the thing possessed, & the latter of the partie possessing, as **דְּבַר יְהוָה** the word of the Lord. **יְהוָה** the words of the Lord **צִדְקַת מֹשֶׁה** the righteousness of Moses, **צִדְקוֹת מֹשֶׁה** the righteousnesses of Moses. Also where the secondarie contraction may bee, it is allwaies used here as **דְּבַר מֹשֶׁה** and not **דְּבַר מֹשֶׁה** the words of Moles. Saving that in the words that bee, (or should bee) dageshed, the first contraction is used, as **עֲקְרֵי הָדָעַת** the grounds of knowledge. Moreover in this kind, the substantive is used in stead of the adiective, as Iob 4, 19. **שֹׁכְנֵי בָתֵּי חוֹמֶר** the dwellers in houses of clay, that is clayish houses: and 9, 13. **עֹזְרֵי יָדָהֶב** helpers of might, that is mightie helpers: & 11, 11. **מְתִישָׁא** men of vanitie, that is, vain men. Lyke unto this in that Greek phrase Thef. 1, 8. where bee saith that Christ shall come

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(*en puri phlogos*,) in the fire of flame, *that is*, in a
 Serie flame. Hence also bee other suchlike Hebraismes.
 Also this contraction is often joyned with Indefinite verbs,
 as if they were nouns, as Psal. 127, 2. מִשְׁכִּימִי קוֹם
 מֵאַחֲרֵי שֵׁכַת hasting to rise, and lingering to sit
 down. And with the contracted Indefinite, as Eccle. 3,
 4. עַת כְּפֹד a time to mourn.

On the other side the whole noun is often used for the
 contract, as Ruth 2, 17. כְּאִיפָּה שְׁעָרִים about an
 Ephah of barley; here is אִיפָּה for אֵיפָת: Isay 42,
 25. יִשְׁפֹךְ עָלָיו חֲמָה אָפוּ, he shal poure upon him
 the anger of his wrath; here is חֲמָה for חֶמֶת: Exod.
 28, 17. טוֹרִים אֲבֵן the orders of stone, for טוֹרֵי
 Proverb. 22, 21. אִמְרֵים אֱמֶת the words of truth
 for אִמְרֵי.

The commune out-rule. Here is often a want of the
 substantive, as Iob 1, 1. וְהָיָה הָאִישׁ הַזֶּה וְהָיוּ אִתּוֹ
 וַיֵּשֶׁר וַיְרָא אֱלֹהִים וְסָר מֵרָע and hee was an up-
 right man, and just, and fearing God, and eschewing
 evill; here the substantive man is understood in the three
 last adjectives. So is the feminine adjective used absolute-
 ly as the neuter is with the Latines, as Ps. 27, 4. אֶחָת
 שְׁאַלְתִּי מֵאֵת יְהוָה אֶחָת אֲבַקֵּשׁ one thing I have
 desired of the Lord, that I will require; here (one
 thing)

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thing) and (that) are the feminine gender without substantives. Job 5, 9. עֲשֵׂה גְדֹלוֹת וְאֵין חֶקֶר נִפְלְאוֹת. dooing great things & unsearchable, merveilous things without number. Furthermore here is the want of the Antecedent adjective Gen. 44, 1. וַיִּצַּו אֶת-אֲשֶׁר עַל-בֵּיתוֹ and hee commanded who was over his house. also vers. 4. וַיֹּסֶף אָמַר לֹא יָדָע וַיֹּסֶף אָמַר לֹא יָדָע and Ioseph said to who was over his house. In these examples understand this word him. Here is likewise the want of the Relative, as Job 6, 7. מֵאֲנֵה לִּי לִנְגוּעַ נִפְלְאוֹת הַמָּה כֶּבֶדִּי לִחְמִי my soule hath refused, they are the dolours of my bread, here is (the things which) understood. so Chap. 27, 18. בֵּיתָה כְּעֵשׂ he builded his house as the moth, and as a lodg the watchman maketh. that is, which the watchman, &c.

Plenaasms (that is a superabounding) is here most usually, as Psal. 1, 4. כֶּמֶן אֵשֶׁר תִּדְפֹּנוּ רוּחַ as the chaff whith the wind scattereth it, here is (it) superabounding. Gen. 1, 10. וְאֵשֶׁר בּוֹ וְאֵשֶׁר בּוֹ and to every creeper upon the earth which in it is the breath of life. that is in which. (it) redounding. Sometimes here is both a wanting and a superabounding, as Job 3, 3. יָאֵבֶד יוֹם אוֹלָם בּוֹ the day shall perish

perish I was borne in it, *that is* where in I was borne.
 vers. 15. עִם שָׂרִים זָהָב לָהֶם with princes, gold to
 them, *that is* which had gold.

The speciall out-rule And first of number.

A noun of the plurall number is often joyned with another of the singular, as I say. 19 וְסִפַּרְתִּי אֶת־מִצְרַיִם & I will give Egypt into the hand of hard Lords, *that is* a hard Lord Iosh. 24. 19. לֹא תִוָּכְלוּ לַעֲבֹד אֶת־יְהוָה כִּי־אֱלֹהִים קְדָשִׁים הוּא yee cannot serve the Lord, for he is holie Gods, *that is*, a holy God. This falleth out most often when a deviding of one thing from another is included, as Gen. 27. 29. אָרְרָה אֶרְרֶה אֶרְרָה they that curse thee hee is cursed. Proverb. 3. 18. וְתִמְכֶּיהָ מֵאֲשֶׁר and they that retein her (*that is* every one of them) is blessed.

Nounes of the singular number are placed with Pluralls and of the Plurall with singular, as Gen. 18. 2. שְׁלֹשָׁה אֲנָשִׁים three men, Iob 1. 2. שִׁבְעָה בָנִים seven sonnes, Gen. 31. 38. עֶשְׂרִים שָׁנָה twenty yeare, thirty yeare. So שְׁלֹשׁ מֵאוֹת three hundreths, שְׁלֹשָׁת אַרְבַּע מֵאוֹת foure hvndreths שְׁלֹשָׁת אֲלָפִים three thonfands, שְׁלֹשָׁת אַרְבַּעַת אֲלָפִים foure thouldands. Yet *sometimes the regularitie is observed*, as Gen. 29. 20.

יָמִים

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ימים אחדים *ones dayes, that is, few dayes.* So 1, Kings 17, 12. עֵצִים עֵצִים *two sticks.* Iosh. 7, 21. מאתים שקלים *two hundred shekells.* 2, Sam. 10. 6 אלף איש *a thousand of men.* Exod. 36, 23. עשרים כרסים *twentie tables.* 1. Chron. 27, 5. ארבע ירדניה אלף *four thousand. yet you may say,* ארבע חמש מאות שקל *four hundred yeers,* חמש מאות שקל *five hundred shekells,* &c. *in which and such like examples the lesse number is set before, as* אחד עשר *eleven,* שלשה עשר *thirteen.*

The outrule of gender is sometimes used, as Isay. 8, 22. ואפלה מורה *and darknesse driven,* Psal. 79, 8 עוֹנוֹת רִאשׁוֹנִים *former syns.* 2. Kings 3, 36. ויֵּאמֶר מֶלֶךְ מוֹאָב כִּי הָיָה חֲזָק מִלְּחָמָה *and the King of Moab saw that the battaile was strong above him. where* חֲזָק *and* מִלְּחָמָה *are of divers genders.*

CHAPTER II.

Of the construction of Pronounes

THE construction of the Affixes is as the composition of one word; they are compounded with any noun, except those that bee called gentiles. These are the Affixes of the singular number, as ה, י, ו, ך, ם; and these are of the plurall number contracted הן, ה, ך, ם; וְהֵם, וְהֵנָּה, וְהֵנָּה, וְהֵנָּה.

Transfer the last vowel beeing changed in some of them into segol. These following are common to both the numbers, as כֶּם, כֶּ, כֶּן, י, כֶּן, י, as appeareth in this example.

טור Order

- | | | | |
|---|---|-------------------------------|---------------------------------|
| 3 | { | טורו <i>his order</i> | טורם <i>their order (men)</i> |
| | | טורה <i>her order</i> | טורן <i>their order (women)</i> |
| 2 | { | טורה <i>thy order (man)</i> | טורכם <i>your order (men)</i> |
| | | טורה <i>thy order (woman)</i> | טורכן <i>your order (women)</i> |
| 1 | { | טורי <i>my order.</i> | טורנו <i>our order.</i> |

טורי

- | | | | |
|---|---|---------------------------------|------------------------------------|
| 3 | { | טוריו <i>his orders</i> | טוריהם <i>their orders (men)</i> |
| | | טוריה <i>her orders</i> | טוריהן <i>their orders (women)</i> |
| 2 | { | טוריה <i>thy order (man)</i> | טוריהם <i>your orders (men)</i> |
| | | טוריה <i>thy orders (woman)</i> | טוריהן <i>your orders (women)</i> |
| 1 | { | טורי <i>my orders.</i> | טורינו <i>our orders. men)</i> |

The out-rule of Affixes, Gene. 9, 21. אהלה *his* tabernacle, for אהל: Job 5, 3. אורו *his light* for אור: 2. Sam. 2, 6. כלם *all they.* Jerem. 20, 17. רחמה *for* רחמה *her womb,* Genn.

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42, 36. כִּלְנָה all these things. 1. Kings 7, 37.
 כִּלְהֵנָה al they, Ezek. 16, 53. תּוֹכְהֵנָה the midds
 of them. Exod. 13, 16. יָדְכָה thy hand. Nahum. 2,
 13. מְלֵאכֶיךָ thy messengers. Ezek. 23, 28 נָתַתְּ
 giving thee. here is also הוּא for ו Iob 24, 22. יְיָהוּ his
 eyes. These terminations מוֹ and כִּי are in a manner poe-
 ticall, as Psal. 21, 11. פְּרִימֹן their fruits, and 35,
 15. שִׁנַּיִם their teeth, and 103, 3. עֲוֹנוֹכִי thyne
 iniquitie, תַּחֲלוּאֵיכִי thyne infirmities. Ruth 3, 2.
 מוֹרְעֵתִנוּ our kinsman.

The out-rule of the noun. The feminines doe take
 Iod unto them in the plurall number, as צְדָקוֹת righte-
 ousnesses, צְדָקוֹתָיו his righteousnesses, so צְדָקוֹתֵיהֶם
 and צְדָקוֹתֵיהֶן צְדָקוֹתָם and צְדָקוֹתָן their right-
 teousnesses, for Iod is the sign of the Plurall number yet
 it is often wanting, as Exod. 27, 10. עֲמֻדָּו his pillars,
 and 28, 28. טַבָּעָיו his rings. Num. 30, 6. אֲסָרָה
 her bounds, Proverb. 29, 18. אֲשֵׁרָהוּ his blessings.
 Deut. 32, 32. עֲנַבָּמוּ their grapes: But Psal. 9, 15.
 תִּהְלֶלְתִּיךָ thy prayse: Iod superaboundeth.

If the singular number may bee contracted, the affixes
 must bee joyned to the contract, but Camets in the last
 syllable remayneth, and so doth Tleri before Camets,
 saving in כָּם and כֵּן, as דָּבָר a word, דְּבָרָם

but

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פִּיךָ פִּיכֶן. *There doe follow this construction,*
 אב father, אח brother, חם father in law, as אביו
 and אביו his father, אביהם their father, &c. אביו
 אביו, אביו אביו, אביו אביו, אביו אביו
 so אחיו and אחיו his brother, אחיהם their bro-
 ther. But אחיו his bretheren. חמיו and חמיו his
 father in law, and חמיהם their father in law, &c.
 Shurec is also often made short, as גבול a limite, גבול
 so שבועה an oath, שבועה so כל all, כל &c.

Nounes accented in the last syllable save one, are here
abridged, as בגד a garment, בגד, so נער a lad, נער
בת for בנת a daughter, בת, and בתו. But מלך a
King. מלכו: so קשת a bow, קשת, and many such
like. Monosyllables in י are like to those that bee accen-
ted in the last syllable save one, as פרי fruit, פרי, and
כלי a vessell, כלי, as if they were of כלי Holem
is made short as in the Plurall contraction, as קודש ho-
lineffe קדשו אהל a tent, אהל, &c. Nounes of many
syllables followe the same maner, as משמרת a watch
משמרת, so מולדת kinred מולדת, משמרתו
weight משקלתו. But נחשת brass נחשת, Sam.
16, 15. מבעתך troubling thee. Pathah and Hirie
doe keep their contraction, as ינן vine ינן, so בית a
house בית

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If the plurall number admit a second contraction, these Affixes are to bee adjoynd with it **הם, הן, כם, כן**: as **דברים**, words, bath for his second contraction **דברי** whereunto add the affixes thus **דבריהם דבריהן** with the rest of the Affixes: the first contraction is used, as **דבריו דבריה** &c. And this construction of affixes is in a manner commune in the other kindes of words that follow.

The article is compounded with any commune and absolute Noun, as **השמים** the heavens: **הארץ** the earth. So likewise after the contract Noun, as **דברי** words of the dayes. **ה** is joynd with the Pronoun **הוא**, as **ההוא** that same. And somtymes with a Noun, as Levit. 11, 7, **החזיר** that hog, Ier. 40, 7. **החילים** those armies. And it is often dabled, as Iob 1, 1. **האיש ההוא** that man that same. But before Camets it is often **ה**, as Iob 1, 3. **החסיל** the caterpillar, Exod, 8, 21. **הערב** the swarmes of flyes. Except Monosyllables, as **ההר** the mountain, **העם** the people. It is also included in the Preposition, as **בחדש** in the moneth, **לחדש** of the moneth. Psal. 29, 4. **בהרר** in that magnificence for **בהחדש** &c. once is seemeth to bee set before a proper name, as Genesis 4. **האדם** the Adam knew.

CHAPTER III.

Of the construction of a verb with a Noun.

THE construction of a verb with a noun is in number, gender, and person, as Iob 1, 1. אִישׁ הָיָה a man was. Gen. 1. וְהָאָרֶץ הָיְתָה and the earth was.

The commune out-rule. The noun is often not expressed but understood, as Exod 15, 1. אֲשִׁירָה לַיהוָה I will sing unto the Lord, where אֲנִכִּי I, is understood: So are verbs of the third person often used impersonally, as Iob 4, 19. יִדְבְּאוּם they shall destroy them. for they shall bee destroyed. Like unto this is that Luke 21, 20. (Aphroon taute te nucli teen psucheen sou apaitoufin apo sou) thou fool, this night shall they take thy soule from thee, that is, thy soule shall bee taken from thee, Iob 27, 23. יִשְׁפֹּק עָלָיו כָּפֵימוּ hee shall clap their hands at him, that is every one shall clap, &c. Mich. 2, 4. יֵשֶׁא עֲלֵיכֶם מִשָּׁל hee shall take a parable against you, that is a parable shall bee taken &c. The uerb also is often wanting, as Iob 1, 1. אִיּוֹב שֵׁמוֹ Iob his name, that is חַיָּה, is his name. vers. 10. אֲשֶׁר לֵוָּ which to him, that is הָיָה were to him, so מְטַר הַנוֹתָן giving raine, לוֹכֵד חֲכָמִים taking wife men. for hee is giving, hee is taking; beeing a Periphrasis of the present sense.

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sense. Now in this kind the pronoun הוא is used in stead of the verb, as Iob 3. קטן ונדרל שם הוא great and small, there hee, for, is there. Gene. 40, 12. שלשת ימים הם they three dayes, for, are three dayes. So in any great affirmation the verb is concealed, as, Iob 1. 11. אם לא על פניו יברכה If hee will not blaspheme thee to thy face. here is understood let mee perish, or some suchlike word. Superabounding is as often, as Iob 13, 10. יוכיח הוכח reprooving hee will reprove; vers. 17. שמעו שמעו in hearing heare ye. Psal. 40, 1. קוה קוה in wayting I have wayted. Sometimes there is a wanting joyned with a superabounding, as Iere. 14, 5. אילת בשדה ילדה ועזוב the hynd calved in the field, and in leaving, here wanteth עזבה, that the whole superabounding may bee thus, the hynd calved in the field and in leaving left. So likewise Exod. 20, 8. זכור את יום השבת here is understood זכור that the whole sentence may bee, In remembring remember the Sabbath day

The Grammarians indeed doe in these and suchlike places call it a chaunge of one tense for another, but it seemeth better to understand one tense to bee wanting.

The speciall out-rule; and first of number. Gen. 1, 1. בראשית ברא אלהים In the beeginning God created;

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created; *here the verb and the noun are of divers numbers* Job 1, 4, 21. אִישׁ יִקְיִצֵּן man (they) shall bee wa-
kned; *here also is the force of partition included, as* Job
12, 7. שְׂאֵל נָא בַּהֲמוֹת וְתִרְךָ ask now the beasts,
and hee (*that is, every one of them*) will teach thee.

The out-rule of gender, *Exod.* 31, 14. יַעֲשֶׂה the
work shall bee done. 1. Sam. 25, 27. הָבִיֵּא שִׁפְחָתְךָ for thine handmaid
hath brought. 2. Kings 3, 26. חֲזַק הַמִּלְחָמָה for
the battail waxed strong.

The out-rule of person Job 17, 10. כֻּלָּם תֵּשְׁבוּ
for all yee return. *Isay.* 22, 19. וְהִדַּפְתִּיךָ and I will drive thee
from thy station and out of thy dwelling will hee (for
will I) destroy thee: 42, 44. חֲטֵאוּנוּ לוֹ וְלֹא אֲבוֹנוּ
לֹא אֲבִינוּ (for) we have sinned a-
gainst him and would not walk in his wayes. *So is the
vocative case sometimes expressed in the third person, as*
Job 18, 4. טֹרַף נַפְשׁוֹ בְּאַפּוֹ tearing his soule in
his anger (*that is, thou that tearest thy soule in thine
anger.*)

CHAPTER IIIL.

Of the construction of the verb with the pronoune.

TH *V* *S* much of the Affixes in commune. Now followeth that construction of Affixes which is speciall and proper. Affixes are placed with verbs Actives onlie (for passives, save onlie the indefinites, cannot beare this kind of construction) and that commonly with unlike persons, as the Affixes of the first persons with the verbs of the second, and of the second with the first. yet the third persons may bee joyned together. Once the first persons are read joyned together, as Ezek. 29, 3. עֲשִׂיתִינִי I have made it for mee. In this composition the meeting together of vowells is shunned: therefore after words ending in י and in ך the vowell of the Affixe is taken away, as פָּקַדְתִּי with the Affixes ם, maketh פָּקַדְתִּים, so פָּקַדְתִּי פָּקַדְתִּי. And often ך is turned into ך, as פָּקַדְתִּי פָּקַדְתִּי. The end ך doth cast away Camets, as פָּקַדְתִּי פָּקַדְתִּי. And the outrule of Camets in the last syllable save one, as Tseri in the last syllable is of force here, as in the nownes: Except those that end in ך which in their third persons plurall doe keep their last vowell save one. the third & second persons masculine singular of the prater-perfect tense have these speciall Affixes ך and ך, ך.

the

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the third person feminine chaungeth ה into ת, as the noun of the feminine gender doeth. The Analogie of Cal is followed by the others, Hiphil and Piel; therefore one example may serve for all. The verb פָּקַד is declined with his affixes as the noun דָּבָר, in this manner.

פָּקַד hee hath visited

3 {	פָּקַדְהוּ	hee hath visited him.	פָּקַדְתֶּם	hee hath visited them (man)
	פָּקַדְהָ	hee hath visited her	פָּקַדְתֶּן	hee hath visited them (women)
	פָּקַדְתָּ	hee hath visited thee (man)	פָּקַדְתְּ	hee hath visited you (man)
2 {	פָּקַדְתָּ	hee hath visited thee (man)	פָּקַדְתְּ	hee hath visited you (man)
	פָּקַדְתְּ	hee hath visited thee (woman)	פָּקַדְתִּי	hee hath visited you (woman)
1 {	פָּקַדְתִּי	hee hath visited mee.	פָּקַדְתֶּם	hee hath visited us.
	פָּקַדְתֶּם	hee hath visited us.	פָּקַדְתִּי	hee hath visited us.

The other two terminations doe remain here, as אָהַב hee hath loved, אָהַבְתָּ hee hath loved him &c. יָבֹל hee hath prevailed (or overcome) יָבֹלְתָּ hee hath overcome him, &c. But those that end in ה thus; of גָּלָה is made גָּלָהְתָּ גָּלָהְתְּ גָּלָהְתִּי But Isay. 30, 19. עָנָהְתָּ עָנָהְתְּ עָנָהְתִּי hee hath answered thee. So in Hiphil גָּלָהְתָּ גָּלָהְתְּ גָּלָהְתִּי &c. Piel גָּלָהְתָּ גָּלָהְתְּ גָּלָהְתִּי &c. The words of one syllable doe in a manner follow the same order, as בָּנָהְתָּ בָּנָהְתְּ בָּנָהְתִּי בָּנָהְתָּ בָּנָהְתְּ בָּנָהְתִּי בָּנָהְתָּ בָּנָהְתְּ בָּנָהְתִּי

בִּנְנִי בִּנְנִי In Hiphil they chaunge Tseri under ה into cateph segol, as הִבִּינוּ אוֹ הִבִּינֵהוּ הִבִּינִים chaungeth nothing, as חֶסֶד הִבִּינֵה הִבִּינֶם or הִפְקִירוּ חֶסֶד הִפְקִירֵהוּ הִפְקִירִים is declined, as כֶּרֶם after this nanner פִּקְדוֹ אוֹ פִּקְדָּהוּ פִּקְדָּם פִּקְדָּהּ פִּקְדָּתוֹ פִּקְדָּתָהּ פִּקְדָּתֶם פִּקְדָּתֶם פִּקְדָּתָם פִּקְדָּתָם פִּקְדָּתָם פִּקְדָּתָם The same order is observed in הִתְפַּקֵּד The affix נִי is for י, as 1. Sam. 14, 39. יִשְׁנֵנּוּ it bee hee, and נִי for נִי Ilay. 8, 11. יִסְרֵנִי hee taught mee.

פִּקְדָּהּ shee hath visited.

or	פִּקְדָּתָם	or	פִּקְדָּתָהּ	}	3
	פִּקְדָּתָם		פִּקְדָּתָהּ		
or	פִּקְדָּתָן	or	פִּקְדָּתָהּ		
	פִּקְדָּתָן		פִּקְדָּתָהּ		

פִּקְדָּתָם	פִּקְדָּתָהּ	}	2
פִּקְדָּתָן	פִּקְדָּתָהּ		
פִּקְדָּתָנוּ	פִּקְדָּתָנוּ	}	1

Pfal. 73, 6. עֲנִקְתָּם shee compasseth them, as a chain. The other fourmes as in Hiphil הִפְקִירֵהוּ חֶסֶד. Piel פִּקְדָּתָם. Those of one syllable: thus, בִּנְה בִּנְהוּ בִּנְתָם. Those that end in ה, as נִלְחָהוּ נִלְחָם.

פָּקַדְתָּ thou (man) had visited.

פָּקַדְתָּ	פָּקַדְתָּו	} 3 or
פָּקַדְתָּן	פָּקַדְתָּהּ	
פָּקַדְתָּנוּ	פָּקַדְתָּנִי	} 1

So פָּקַדְתָּ פָּקַדְתָּו &c. הִפְקַדְתָּ הִפְקַדְתָּו &c. *words of one syllable, as* בָּנִיתָ בָּנִיתָו &c. *Those that end in ה, as* גָּלִיתָ גָּלִיתָו &c. פָּקַדְתָּ פָּקַדְתָּנִי *with their severall Affixes have the same contraction, as*

פָּקַדְתָּם	פָּקַדְתָּו	} 3 or
פָּקַדְתָּן	פָּקַדְתָּהּ	
פָּקַדְתָּם	פָּקַדְתָּךְ	} 2
פָּקַדְתָּכֶם	פָּקַדְתָּךְ	
פָּקַדְתָּנוּ	פָּקַדְתָּנִי	} 1

But Iosb. 2, 17. הִשְׁבַּעְתָּנוּ for הִשְׁבַּעְתָּנוּ thou hast caused us to sweare, &c. verf. 18. הוֹרַדְתָּנוּ for הוֹרַדְתָּנוּ thou lettest us down.

פָּקְדוּ they have visited.

פָּקְדוּם	פָּקְדוּהוּ	} 3
פָּקְדוּן	פָּקְדוּהָ	
	פָּקְדוּהָ	

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פְּקֻדָּכֶם

פְּקֻדָּכֶן

פְּקֻדָּנִי

פְּקֻדָּךְ

פְּקֻדָּךְ

פְּקֻדָּנִי

}²

}¹

ye (men) have visited, and ye (women) have visited.

פְּקֻדָּתוֹם

פְּקֻדָּתָן

פְּקֻדָּתוֹנִי

פְּקֻדָּתוֹךְ

פְּקֻדָּתָךְ

פְּקֻדָּתוֹנִי

}³

}¹

wee have visited

פְּקֻדָּנִים

פְּקֻדָּנֶן

פְּקֻדָּנֶיכֶם

פְּקֻדָּנֶיכֶן

פְּקֻדָּנֵיכֶם

פְּקֻדָּנֵיכֶן

פְּקֻדָּנֶיךָ

פְּקֻדָּנֶיךָ

}³

}²

The first future tense.

Here are speciall Affixes, as נוּ. וְ : And
Holem in the last syllable is contracted, as,
פְּקֻדָּךְ visit thou (man)

פְּקֻדָּךְ

פְּקֻדָּךְ

or

or

or

or

פְּקֻדָּךְ

פְּקֻדָּךְ

פְּקֻדָּנִי

פְּקֻדָּה

פְּקֻדָּה

פְּקֻדָּה

}³

}³

}³

פְּקֻדָּנִי

פָּקַדְנִי

פָּקַדְנִי } I

But Psal. 17, 8. שָׁמְרֵנִי keep thou mee. Patah is here made long, as שָׁמְרֵנִי hear thou him, 3c. Also here is the affixe נָן for נָן, as Numb. 23, 16. קִבְּנוּ לִי curse them for mee. The other fourmes are thus פָּקַדְתָּ פָּקַדְתָּ 3c. Those of one syllable, as בָּנוּ בָּנוּ 3c. וְלָהּ 3c.

פָּקַדְתִּי visit thou (woman)

פָּקַדְתִּי

פָּקַדְתִּי } 3

פָּקַדְתִּי

פָּקַדְתִּי

פָּקַדְתִּי } I

פָּקַדְתֶּם visit yee (men)

פָּקַדְתֶּם visit yee (women)

פָּקַדְתֶּם

פָּקַדְתֶּם } 3

פָּקַדְתֶּם

פָּקַדְתֶּם

פָּקַדְתֶּם } I

The second future tense.

There is the same reason of the second future and of the first; for onlie Holem is made short beefore בָּן, as יִפְקֹדְךָ, hee shall visit

יִפְקֹדְךָ

יִפְקֹדְךָ

or	יִפְקֹדֶם	or	יִפְקֹדוּ
	יִפְקֹדֶם	or	יִפְקֹדוּ
	יִפְקֹדוּ	or	יִפְקֹדוּ
or	יִפְקֹדוּ	or	יִפְקֹדוּ
	יִפְקֹדוּ	or	יִפְקֹדוּ
		or	יִפְקֹדוּ
	יִפְקֹדֶם		יִפְקֹדוּ
	יִפְקֹדֶם		יִפְקֹדוּ
	יִפְקֹדוּ		יִפְקֹדוּ
		or	יִפְקֹדוּ
		or	יִפְקֹדוּ

So תִּפְקֹד, אִפְקֹד, נִפְקֹד. But יִשְׁמַע hee shall
 heare maketh יִשְׁמַעוּ, יִשְׁמַעוּ, &c. all by Camets. Al
 others are as in the first future tense, such as end in ה, as
 יִגְלֶה, &c.

The out-rule; short Camets for Sheva, as Iosh. 23,
 5. יִהְדָּם hee shall destroy them, Gen. 43, 29. יִחַן
 hee shall bee mercifull unto thee, Exod. 20, 5.
 תִּעֲבֹד thou shalt serve them, And long Camets, as
 Numb. 14, 16. יִשְׁחָטֵם hee shall slay them, Exod.
 10, 9. יִחַקְעֶהוּ hee shall fasten it. And Qibbuts for
 Shurec, as Numb. 10, 36. בְּנָחָה when it rested: and
 1 superabounding, as Ier. 5, 22. יַעֲבֹרֶהּ he shall passe
 over it, Proverb. 1, 28. יִקְרְאוּ they shall call
 upon

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upon mee. Iere. 22, 21. אֶתְקַנֶּךָ I will pluck thee up. Also ה *paragogick* is turned into ת, as in nouns of the feminine gender, as Iob 22, 21. תְּבוֹאֲתֶךָ it shall come unto thee. And the Affix מו, as Exod. 15, 5. יִכְסִימוּ they shall cover them. And Patah for Segol in Piel, as Levit. 18, 28. טַמְאֵם to pollute your selves.

the Indefinite.

If it end in Holem, it followeth the first future, saving that the Affixes of the third person Plurall are allwaies commune, as

פָּקֹד to visit.

פָּקֹדִים
פָּקֹדִי

פָּקֹדֶיךָ }
פָּקֹדֶיהָ } 3

or
פָּקֹדֶם
פָּקֹדֶם
פָּקֹדֶן
פָּקֹדֶן

or
פָּקֹדְךָ }
פָּקֹדְךָ } 2
פָּקֹדְהָ }

פָּקֹדֵנוּ

or
פָּקֹדֵיךָ }
פָּקֹדֵיךָ } 1

So if the third radicall letter bee a gutterall, as Gene. 24, 30. שָׁמְעוּ he hearing; and Isay. 30, 19. שָׁמְעוּתוֹ the paragogick ה is turned into ת after the manner of nouns.

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nounes. Psal. 3, 1. בָּרַחְו hee flying. That 1. Samue^l
10, 1. מִשְׁחָךְ to annoynt thee, is rare. But the second
beeing a gutterall thus, Ezek. 20, 5. בָּחַרְי I choosimg,
Ruth. 3, 13. גָּאַלְךְ to redeeme thee: And sometimes
it is so with ה as Deut. 20, 2. קִרְבְּכֶם yee appoa-
ching. But Gen. 32, 15. מֵצְאֶכֶם yee finding, Lev.
23, 12. קִצְרְכֶם yee reaping. Those that end in ה, as
גָּלוּהוּ or גָּלוּתוֹ or גָּלוּתוֹת.

If the Indefinite end in patah it is contracted with the
Affix, as נָפַל to fall. 2. Sam. 1, 10. נִפְלוֹ he falling,
פָּתַח to open, Nehem. 8, 5. פָּתְחוּ hee opening.

The first or second beeing a gutterall thus, Numb. 15,
29. חָטְאָה she sinning. Iudg. 13, 25. פָּעַמוֹ to move
him, and 5. צָעַדְךָ thou going. Sometimes without
a gutterall, as Ezek. 25, 6. רָקַעְךָ thou stamping. But
with the Affixes of the second person it is producted in ה
and remaineth in the rest, as פָּתַחְךָ פְּתַחְכֶּם. פְּתַחְכֶּם
Of ה turned into ת, thus Exod. 40, 32. קִרְבָּתָם
they approaching, Gen. 29, 20. אֶהְבֵּתוּ hee loving. Ifay.
1, 15. בִּפְרָשְׁכֶם yee stretching out, Hirc for Segol
in Piel.

The Indefinite passive is thus compounded, as הִבְרָא
to be created, הִבְרָא Gen. 2.

The Article is sometimes set before the verb, and signifieth as much as **אִשֶּׁר**, as 1. Chron. 26, 28. **הַהֶלְכֵן** which sanctifieth, Iosh. 10, 24. **הַבָּאָה** which cometh. So likewise it is found included in **ב**, as 2. Chro. 1, 4. **אֲרוֹן הָאֱלֹהִים הָעֹלָה דָּוִד מִקִּרְיַת יִשְׂרָאֵל בְּהֶכֶן** but the ark of God had David brought from Cirjathjearim, where David had prepared for it. *here* is **בְּאִשֶּׁר הֶכֶן** for **בְּהֶכֶן**.

CHAPTER V.

Of the construction of the Adverb with the Pronoun.

THE Syntaxis of words without number remaineth, and is in the Adverb and Conjunction.

Adverbs are indifferentlie compounded with absolute and contracted nounes, as Iob 34, 9. **עִם אֱלֹהִים** with Gods, and vers. 8. **עִם פְּעֻלֵי אֶחָד וְלֵלֶכֶת עִם אֲנָשִׁים** with the workers of iniquitie and to goe with men of wickednesse. Exod. 5, 1. **בַּמִּדְבָּר** in the desert, Ilay. 28, 11. **בְּלִעְנֵי שִׁפָּה** with stammering of the lipp. Also they doe follow contracted nounes, as Iob 18, 21. **מִקוֹם לֹא יָדָע** the place of him he knoweth Ilay. 28, 9. **עֲתִיקֵי מִשְׁדֵּים** drawn from the breasts.

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הַ the Interrogative is set before any consonants, as הֲלֹא whether nor? הֲשֵׁפֶט whether a judg: But before Sheva or a gutterall it is הִ whether a littel? הִיא whether a man? or הִ if Camets follow, as הִיאנְכִי whether I?

Adverbs make two degrees of comparison: יוֹתֵר the comparative, as יוֹתֵר צְדִיק more just, that is, juster, מְאֹד the superlative, and is commonly put after the noun, as מְאֹד צְדִיק greatlie just, that is justest. Also it is dabled, as יוֹתֵר יוֹתֵר, more more, מְאֹד מְאֹד greatlie, greatlie, as Exod. 1, 7. וַיַּעֲזֶמּוּ בְּמְאֹד מְאֹד they shall bee strengthened greatlie.

Præpositions doe allwais goe before, as Psal. 2, 2. עַל מִשְׁחוֹ הַיְּהוָה ועַל מִשְׁחוֹ against the Lord & his annoynted. Psal. 11, 1. בַּיהוָה חִסֵּיתִי in the Lord I doe trust. The inseparables Præpositions בְּכֹל doe follow the rap vowels of the gutteralls, as Psalms. 1, 1. בְּעֵצָה in the counsel. Holth. 2, 20. בְּאֱמוּנָה in faith. Numb. 24, 9. כַּאֲרִי as a lyon. Ioth. 6, 8. כַּאֲמֹר as hee had spoken. 3, 17. לְעֹבֹר to passe over. 1. Samu. 9, 13. לְאָכַל to eat. Here is also a contraction, as בְּאֱלֹהִים in God, בְּאֲדֹנָי in the Lord. and so it is in the rest.

These four Præpositions doe greatlie beautifie the Hebrue construction מִן כֹּל אֵת.

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ל, and את have the force of an Article. ל of the genitive and dative case, as Psal. 3, 3. רבים אמרים מִזְמוֹר לְדָוִד many say to my soule, Ps 4. 1. a Psalm of David. It is also used with the contract, as Gen. 7, 11. לַחַיִּי נָח of the life of Noah. Also with ש Eccles. 8, 17. בְּשֵׁל אֲשֶׁר of the which. It is usuall with the Rabbines to say שֶׁל דָּוִד of David. The superabounding of this dative is verie elegant in the Pronoun, as Gen. 12, 1. לָךְ לָךְ get thee going: 21, 16. וַתֵּשֶׁב לָהּ and shee sate her down. And אֵת of the accusative case, as Gene. 1, 1. בְּרֵאשִׁית בְּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ In the beginning God created the heavens and the earth.

מִן and בִּ do declare the Ablative case, as מִן הַיּוֹם from the day. But here is ך usuallie turned into dagesh, as מִכֶּסֶף of silver, with the gutteralls it is thus, מֵעֵיר from (or of) the Citie, מִחוּל of the land, but מֵחוּט of thread. Also ר as מִרְשֶׁת out of the net. Sometimes Iod is taken unto it, as Isay. 30, 11. מִנִּידָרָךְ from the way: Iudg. 5, 14. מִנִּיאֶפְרַיִם from Ephraim. Often times it declareth the comparative degree, as Eccle. 7, 3. טוֹב שֵׁם מִשְׁמֵן טוֹב a good name is from (that is, is better then) a good oyntment. בִּ as בְּדֶרֶךְ in the way. Sometimes it declareth the superlative degree, as

Iudg. 5. 24. בְּרוּכָה בְּנָשִׁים blessed in (*that is above*) women. So that these four Præpositions doe contain, in a manner, the whole construction that is in the Latine tongue.

CHAPTER VI.

Of the construction of the *Adverb* with the *Pronoun*.

ADVERBS bee likewise compounded with the Affixes, as נָגִיד in præsence, נָגִידוֹ in præsence of him: בְּעִבּוֹר because, בְּעִבּוֹרְךָ because of thee. Also with speciall Affixes, as אֵין not, אֵינִי not it, אֵינִימָה and אֵינָם not they: so עוֹד yet, עוֹדְנוּ and Lam. 4. 17. עוֹדֵנָה yet wee.

These five Præpositions אֶל עַל תַּחַת עַל עֵד with their Affixes doe imitate the contraction of the Plurall number, as תַּחַתֵּיהֶם תַּחַתֵּיוֹ אַחֲרֵיהֶם אַחֲרֵיהֶם אַחֲרֵיהֶם: and sometimes they doe the same with nouns seperated, as Gene. 49. 21. עַל־יְשׁוֹב upon the wall. Mich. 5. 7. עַל־יְשׁוֹב upon the grasse. Isay. 26. 4. עַד־עַד for ever: Iob 3. 22. אֶל־גִּיל for gladnesse. so בְּלַעֲדֵי besides, בְּלַעֲדֵיהֶם bebesides the Lord.

אֵת sometimes followeth the commune construction, as אֵתוֹ with him, אֵתָם them, אֵתְךָ thee, אֵתְכֶם you:

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and sometimes it taketh *ו*, as *אוֹתוֹ אוֹתָם*, and sometimes it is *אֲחֵרִים*, as Gen. 31, 55. *וַיְבָרֶךְ אֲחֵרֵם* and hee blessed them.

The Affixe *ך* is often in the præpositions, as *אֵתְךָ* or *אוֹתְךָ* Isay. 54, 10. *אֵתְךָ*, so *לְךָ עִמָּךְ*, 5c.

מִן taketh another *מ*, as *מִמֶּנּוּ מִמָּךְ*, but *מִכֶּם*, and such like Psa. 68, 21. *מִנִּידוֹ*, or (as Qimki readeth it) *מִנֶּהוּ* Job 4, 21. *מִנֶּהוּ* for *מִמֶּנּוּ* and 11, 20. *מִנֶּהם* for *מֵהֶם*. There is also Isay. 22, 4. *שָׁעוּ מִנִּי* for *מִמֶּנִּי* cease from mee, and Job 30, 10. *מִנִּי*. But Psalm. 68, 31. *מִן מִנִּי*.

These three Præpositions *ל*, *ב*, *ב*, doe often include in them the Article *ה*, as Psalm. 86, 8. *בְּאֱלֹהִים* for *בְּהָאֱלֹהִים* in the Gods, Psalm. 133, 2. *בְּשֶׁמֶן* for *בְּהַשֶּׁמֶן* as the oyntment, Exod. 22, 20. *לְאֱלֹהִים* for *לְהָאֱלֹהִים* to the Gods, Psal. 68, 11. *לְעָנִי* for *לְהָעָנִי* to the poore.

CHAPTER VII.

Of the construction of the Adverb with the verb.

THE Adverbs of deniall *אֵל* and *לֹא* are joyned with verbs, but *אֵל* to the future tense only, *לֹא* to the prætertense also, as Proverb. 3, 25. *אֵל תִּירָא* thou shalt not feare, Psalm. 121, 3. *אֵל יִתֵּן* hee will not give,

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give, Exod 20, 3. **לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַד**
there shall not be to thee other Gods before my
face G. 4, 5 **וְאֶל-קַיִן וְאֶל-מִנְחָתוֹ לֹא יִשָּׂא** and to
 Cain and to his offering hee had no regard. *And if the*
universall note of affirmation bee adjoynd, it is to bee
taken for a generall negative, as Psal. 14, 2. **לֹא יִצְדַּק**
כָּל-חַי none living shall be justified in thy sight
but **אֵין** or **אֵין** sheweth the want of the verb, for wee doe
not say **אֵין פָּעַל** *but* **לֹא פָעַל** he hath not made. Iob
 3, 9. **יִקַּר לְאֹר וְאֵין** Let it look for light and not,
that is, Let it not bee. Ecclef. 7, 22. **אֵין צַדִּיק בָּאָרֶץ**
not (that is, there is not) a just man upon the earth. yet
it is sometimes otherwise, Ier. 38, 5. **אֵין הַמֶּלֶךְ יֻכָּל**
אֶתְּכֶם דָּבָר the king cannot any thing against you.
So is **לְבִלְתִּי** *with the Indefinite, as* Gen. 3, 11. **לְבִלְתִּי**
אֲכַל not to eat.

The unseparable Præpositions are after a sort also
affected to the Indefinite, as **כְּפָקֹד** to visit, **כְּפָקֹד** as
 to visit **בְּפָקֹד** in visiting. *So with the gutteralls, as*
 Genef. 4, 8. **בְּהִיוֹתָם** when they were (or) in their
 beeing: Ecclef. 2, 26. **לְאַסֹּף** to gather. *But* Psal.
 106, 26. **לְזַרְוֹתָם** to scatter them. Deuter. 20, 2.
כְּקִרְבָּנְכֶם as ye approach. 1 Sam. 18, 29. **לְרֹא** (for
 to feare. *And* **מִן** as **מִפְּקֹד** from visiting: *But*

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and sometimes it taketh *ו*, as *אוֹתוֹ אוֹתָם*, and sometimes it is *אֲחֵהֶם*, as Gen. 31, 55. *וַיְבָרֶךְ אֲחֵהֶם* and hee blessed them.

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give, Exod 20, 3. **לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַד** there shall not be to thee other Gods before my face G. 45 **וְאֶל־קַן וְאֶל־מִנְחָתוֹ לֹא שָׁעָה** and to Cain and to his offering hee had no regard. And if the universall note of affirmation bee adjoynd, it is to bee taken for a generall negative, as Psal. 14, 2. **לֹא יִצְדַּק** none living shall be justified in thy sight but **אֵין** or **אֵין** sheweth the want of the verb, for wee doe not say **אֵין פָּעַל** but **לֹא פָעַל** he hath not made. Iob 3, 9. **יִקַּר לְאֹר וְאֵין** Let it look for light and not, that is, Let it not bee. Eccles. 7, 22. **אֵין צַדִּיק בָּאָרֶץ** not (that is, there is not) a just man upon the earth. yet it is sometimes otherwise, Ier. 38, 5. **אֵין חֲמֶלֶךְ יֻכַּל** the king cannot any thing against you. So is **לְבִלְתִּי** with the Indefinite, as Gen. 3, 11. **לְבִלְתִּי** not to eat.

The unseparable Præpositions are after a sort also affected to the Indefinite, as **בְּפִקּוּד** to visit, **לְפִקּוּד** as to visit **בְּפִקּוּד** in visiting. So with the gutteralls, as Genes. 4, 8. **בְּהִיוֹתָם** when they were (or) in their beeing: Eccles. 2, 26. **לְאַסּוֹף** to gather. But Psal. 106, 26. **לְזַרְוֹתָם** to scatter them. Deuter. 20, 2. **לְרֹא** as ye approach. 1 Sam. 18, 29. **לְרֹא** (to feare) to feare. And **מִן** as **מִפִּקּוּד** from visiting: But

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1. Sam. 23, 28. מִדָּוִד from following. 1. Kings. 2.
 26. מִדְּהוּת from beeing ל is set beefore words of one
 syllable, and such of two syllables as bee accented in the
 former, as לָבוֹן to understand, לָנֶשֶׁת to approach,
 And with the Affixes after the manner of nounes, as Gen.
 15, 7. לְרִשְׁתָּהּ which otherwise is לְרִשְׁתָּ אֹהֶל to
 possesse it. But Gen. 16, 3. לְשֹׁבֶת to dwell. with the
 Indefinites of Hiphil contracted, it is commonly adjoynd,
 as לְפָקִיד for לְהַפְקִיד 1. Sam. 2, 33. לְאַדְיָב to
 caule to faile. The same is also sometimes in Niphal, as
 Lam. 2, 11. בְּעִטְמָה for בְּהִיטְמָה in fainting. Prover.
 24, 17. בְּכִשְׁלוֹ for בְּהִכְשְׁלוֹ in his stumbling. There
 is transposition: Levit. 26, 43. בְּהִשְׁמָה (for בְּהִשְׁמָה
 in Hophal) shee is destroyed. The same Præpositions
 are also joynd with other Adverbs, as בְּעַד (for כִּמָּה)
 how much, לִפְנֵי beefore, מֵאֵן whence, מֵאֵת from
 to, מֵעִם from with. So מֵאֵלָיו from himself, מֵאֵתָם
 from them. But Elias denyeth that it may bee done so
 with the first and second persons, as מֵאֵלַי from mee,
 מֵאֵלֶיכֶם from you.

CHAPTER VIII.

Of the commune out-rule in Adverbs.

THE Comparative Adverb *כִּי־כֵן* (almost) never expressed, but instead of it the Preposition *מִן* is used, as Psal. 118, 8. *טוֹב לְחַסֹּת בַּיהוָה מִבְּטוֹחַ בָּאָדָם* it is good to trust in the Lord from (that is, rather then) to trust in man.

The negation is often understood, being expressed in the former member of the sentence, as Psal. 1, 15. *עַל־כֵּן לֹא־יִקְמוּ רָשָׁעִים בַּמִּשְׁפָּט וְחַטָּאִים בַּעֲדָת צְדִיקִים* therefore the wicked shal not rise in judgment, and the synners in the congregation of the righteous, that is, nor the sinners. Iob 3, 11. *לִמָּה לֹא מָרַחֵם אִמּוֹת מִבֶּטֶן יָצָאתִי וְאֲנוּיָי* why died I not in the birth; I came out of my mothers womb, and breathed out my life? that is, why came I &c. why breathed I not, &c. Psal. 9, 19. *כִּי־לֹא לְנֶצַח יִשְׁכַּח אֲבִי־ן תְּקוּת יְנַיִם תֵּאֱבָר לְעַד* for the poore shal not bee forgotten for ever, the hope of the afflicted shal perish for ever: that is, shal not perish, &c. Psal. 44, 18. *לֹא נָסוּג אַחֲרָי לִבִּנוּ וְהָט אֶשְׁרֵנוּ מִנִּי אֶרְחִיק* our hart turned not backward, our path declined

declined from thy wayes, *that is*, declined not, &c.

Pfal. 50. **לֹא עַל זִבְחֶיךָ אוֹכִילֶיךָ וְעוֹלוֹתֶיךָ לִנְגִידִי** not for thy sacrifices wil I reprove thee. and thy burnt offerings allwaies before mee, *that is* not for thy burnt offerings, &c.

Præpositions likewise are often omitted, as in the construction of the Affixes with verbs Newters, as Psal. 5.

יָגוּר עִמָּךְ יְגוּר for **יָגוּר** he shal dwell with thee. Job 15.

יְבוֹאֲנֻךְ for **יָבֵא לּוֹ** it shal happen to him, Ezek. 16.

17. **תִּזְנֶי עִמָּם תִּזְנֶי** for **תִּזְנֶי**, thou shalt play the harlor with them.

כָּרָא אֱלֹהִים *is also wanting, as* Deut. 4, 32.

אֱתָ אָדָם for **אָדָם** God created man Job 14, 19.

אֱתָ אֲבָנִים for **אֲבָנִים** waters break the stones.

וְהָשִׁיבָה *is likewise wanting, as* Deuter. 28, 68.

יָהוָה מְצָרִים (for **לְמְצָרִים**) and the Lord bring thee

back into Egypt: Jer. 23, 17. **וְכָל הָלֶךְ** (for **וְלָכַל**)

and to every one that walketh. 2. Sam. 15, 31. **וְדוֹדִי**

(for **וְדוֹדִי**) and it was told to David. Psalm.

10, 3. **עָשָׂה שְׂנְאָתִי** (for **לְעָשָׂה**) I have hated to

doe. *But the wanting of the Præposition is most notable*

in the nominative cases absolute, as 1. Chro. 28, 8. **אֲנִי**

עָם לְבָבִי לְבָנוֹת בֵּית מְנוּחָה לְאֶדְוִן (for **לְאֶדְוִי**) as

for

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for mee, I purposed to have built an house of rest for the ark. Pf. 11, 4. יהוה בשמים כסאן (for ליהוה) as for the Lord, his seat is in the heavens.

In nounes of Place, ה Paragogick is often used in stead of ל, as שמימה (for לשמים) in heaven, הברונה in Hebron. This is also sometimes used in the nounes, as עזרתה (for לעזרה) for help.

yea both the Præpositions ל and את are often wanting in the contracted construction, as פקדו hee visited him, which in full construction is thus, פקד אותו. So by contraction wee say דבר יהוה the word of the Lord. which in full construction should bee דבר ליהוה, as מזמור לדוד a Psalme of David. but the Præposition superaboundeth, Ezek. 21, 17. מגורי אל חרב the terrors of the sword.

ב wanteth, Job 1, 4. ועשו משתה בית (for בבית) they made a banquet in the house, Psalm. 66, 17. פי קראתי (for בפּי) with my mouth have I called. Pf. 40, 1. קוה קייתי (for בקוה) in waiting I waited: And so in all such kinds of superabounding.

ויעש כפורת זהב (for מן) wanteth, Exod. 37, 6. & he made the mercie seat of gold. Job 3, 17. ותרנונו (for מרנו) they have ceased from vexation, Exod. 19,

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Exod. 19, 12. **הִשְׁמְרוּ עִלּוֹת** (for **מַעֲלֹת**) take heed to your selves from ascending.

כ is wanting, Psal. 11, 1. **נֹדִי צִפּוֹר** (for **בְּצִפּוֹר**) fly thou like a sparrowe. Mich. 3, 12. **יִין שָׂדֶה** (for **שָׂדֶה**) Sion shall bee plowed as a field.

Here is sometimes a superabounding of the præposition, as **אֶת** Iere. 28, 4. **יִמָּת נָא אֶת־הָאִישׁ הַזֶּה** Le this man be put to death: 2. Kings 18, 30. **אֶת־תְּנִתֵּן** this Citie shall not be given.

ל Exod. 9, 18. **לְמִן־הַיּוֹם** from the day. 1. Chro. 15, 3. **לְמִבְּרֵאשִׁיתָהּ** (Pathah for Hiric) from the beginning.

ב Iob 16, 10. **פָּעֲרוּ עָלַי בְּפִיהֶם** they have opened their mouth against mee.

כ Genesis 18, 25. **כַּצְדִּיק בְּרָשָׁע**, as the just, a the wicked.

CHAPTER IX.

Of the construction of the Conjunction.

T H E construction of the Conjunction is onlie in going before other words. The copulative **ו** goeth beefore any consonant, as **וְדָוִד מֹשֶׁה** Moses and David, beefore gutteralls thus **וְאֲנִי** and I. **וְעֵרִים** and asse colts,

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colts, ואמת and trueth, וחיה and live thou אני
and a ship. also contracted ואלהים and God, ואדני
and the Lord. But beefore these consonants בומף, it
is ך. as ובנים and sonnes, ווי and woe, ומשה and
Moses, ופי and my mouth, also beefore Sheva, as ושני
and two, ושדה and the field.

*This Conjunction doeth indifferentlie set the lesse or the
greater noun of number beefore, as Ezek. 45, 1. חמשה
בָּעֶשְׂרִים וְחֲמִשָּׁה five and twentie: 40, 1. חמשה
בָּעֶשְׂרִים in the twentie and five.*

*It doth also sometimes change the praterperfect tense
into the second future, but then the accent of the first and
second person singular masculine is for the most part
changed, as Deut. 30. ובחרת and thou shalt chose.
Ezek. 38, 10. וחשבת and thou shalt think. Exod.
22, 27. ושמעתי and I will heare, 23, 28. ושלחתי
and I will lend. The like is done sometimes in the third
person feminine, as Exod. 26, 23. והבדילה and shee
shal separate: Isay 11, 2. ונחה and it shal rest. And
in the Plurall number, as Numb. 4, 6. ושמנו and they
shal put. Except those that end in א or ה, as וקראת
and thou shalt crie, וגלית and I will remoove, with
words of one syllable, and two syllables accented in the
former, it is often ך, as Deut. 22, 2. ומתה and shee
shall*

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shall die, Proverb. 24, 16. וְקָם And hee shall rise. *but*
 וְ chaungeth the second future tense into the praterperfect
 tense, as Iob 6, 1. וַיַּעַן and hee answered. Exod. 6,
 2. וַיִּדְבֶּר and hee spake: But before אֵל it is וְ as Zach.
 5, 1. וַאֲשָׁא I lifted up. The same doth the Adverbs
 אַז, as Iosh. 10, 12. אֶזְרָא then hee spake.

Sometimes the same chaunge is made without וְ, as Iob
 4, 16. וְקוֹל אֲשָׁמַע and I heard a voyce.

Often times the same conjunction chaungeth both the
 accent and the quantitie, as וַיֹּאמֶר hee shall say, וַיֹּאמֶר
 and hee said, so וַיָּקָם (the last beeing short) for וַיִּקָּם
 and hee arose. Iudg. 3, 10. וַתֵּצֵא and shee prævailed.
 with a gutterall or ר here is often Patah: as Gene. 8, 4.
 וַתֵּנַח and it rested. Iudg. 4, 18. וַיִּסָּר and he turned.
 also in other verbs, as Psal. 106, 30. וַתֵּעַצֵּר and it was
 stayed: Gen. 21, 8. וַיִּנְמַל and hee was weaned. The
 accent is sometimes wanting, as Gen 33, 16. וַיָּשָׁב and
 hee returned.

The causals יַעַן, לְמַעַן, בְּעֵבֹר are diverslie placed
 with a verb of the second future tense. or with the Indefi-
 nite, as Exod. 20, 12. לְמַעַן יֵאָדְּכֻן that they may
 bee prolonged. verl. 20. לְבַעֲבוֹר נִסּוּת to try,
 Psal. 130, 4. לְמַעַן תִּירָא that thou maist be feared.

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Mich. 6, 5. לִמְעַן דַּעַת to knowe. יַעַן is joyned with the praterperfect tense or the indefinite, as Gen. 22, יַעַן אֲשֶׁר עָשִׂיתָ because thou hast done, יַעַן הָיִיתָ that it may bee.

The want of a copulative conjunction and the superabounding of the same, are both sometimes used, as Habac. 3, 11. שֶׁמֶשׁ יָרַח Sunne Moone, that is sunne and moone. The wanting of the copulative doth sometimes note a partition, as Isay. 17, 6. שְׁנַיִם שְׁלֹשָׁה בְּתָרִים two three (that is, two or three) cornes. The superabounding is Gen. 36, 24. בְּנֵי צִבְעֹן וְאֵיהֶם וְעֵנָה the sonnes of Tfibon and Ajah and Anah, that is, both Ajah and Anah. Psal. 76, 7. וּרְכָב וְסוּס and the (that is, both the) charret and the horse. Iob 23, 12. מִצּוֹת שִׁפְחוֹ וְלֹא אֲמִישׁ from the precept of his lips and I have not declined. Gen. 22, 4. בְּיוֹם הַשְּׁלִישִׁי וַיִּשָּׂא בְּיָוֶם the third day and Abraham lifted up.

CHAPTER X.

Of the Pause.

THE distinction of the sentence, and staying of the breath, is called a Pause, and hath commonlie the same place with the accent, It is two fold, either the rate of the sentence begonne, or of the ending of the

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the same. The Pause that noteth the sentence begunne, is set upon the top of the word and is two fold.

Rebia	as {	דָּבָר
Zaceph		דָּבָר

The Pause that noteth the ending of a sentence is in the lower part of the letter and is also two fold.

Athnah	as {	דָּבָר
Siluc. Soph pasuc		דָּבָר:

And these pauses doe often make long the syllable, as

פָּקְרוּ : פָּקְדוּ for פָּקְדוּ : יִדְּ for יִדְּ : אֲרִין for אֲרִין
 פָּקְדוּ for פָּקְדוּ : יָכְלוּ for יָכְלוּ : פָּקְדוּ and
 פָּקְדוּ for פָּקְדוּ : and so in other tenses; as Daniel
 9, 19. שְׁמָעָה for שְׁמָעָה hear thou, Nahum. 2, 9.
 עֲמֹדוּ for עֲמֹדוּ stand yee, In Iob is read both וַיֹּאמֶר
 and וַיֹּאמֶר : with the Paragogick ׀ the accent returneth,
 as Ruth 2, 7. תִּדְבָּקִין thou shalt cleave unto, verl, 9.
 יִקְצְרוּן they shall reap.

*Here also is לְ and ׀ set beefore words of one syllable,
 and also of two syllables accented in the former, as לָבָן for
 a prey, לְבַטָּח confidentlie, and sometimes out of the
 Pause, as Iob 4, 16. וְקוֹל and the voyce.*

There

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There is a mark of uniting words in the Hebrue very often, and it is called Maqqeef, beeing a lyne drawne along from the one word to the other, as **בית להם**. The former of the words joynd together is commonlie made short by it, as **על פניה**, **את יהוה**, **כל אשר** for **כל** **על**, So Ruth. 3, 15. **אתה** take it. 1. Sam. 28. 8. **קסמינא** conjecture I pray thee, where short Camets is in stead of Holem in the middle syllable: 1. Kings 18, 16. **ויגד לו** and hee told him, Segol for Tseri. But the last syllable ending with aspiration, is not chaunged, as **בא איש** a man came, **פקדת בן** thou hast visited in him **הנה בן** behold a sonne.

Consonants that are sometimes aspirated before the most part not aspirated after the Pause. as **ויהי בימי** and it was in the daies. Likewise after Maqqeef, if a word of one syllable ending in **ה** - or **ה** + goe before, as Psalm. 30, 11. **מה בנע** what profit? Lastlie when the accent is further off in words of one syllable, or of two, the former accented, as Isay. 40. 7. **נשבה בן** it bloweth upon it. 12, 1. **אנפת בי** thou wast angrie with mee. Isay, 44, 24. **עשה כל** making all. Genesis 43. The same falleth out often with other consonants, as Gene. 28, 17. **מה נורא** how terrible. 3, 12. **נתנה לי** shee gave it mee. Ier. 22, 14. **אביתה לי** I will built mee.

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Also the accent is often put back into the last syllable save one, because of makkaf, if a word of one syllable or of two syllables accented in the former, doe follow, as שָׁכַח אֱלֹהִים *God hath forgotten. יְקַרְהוּא shee is precious. שִׁלַּח מֶלֶךְ the king sent. Sometimes makkaf is omitted, as* Pſal. 5, 11. מְרֹבֵךְ *they have rebelled against thee: 7, 15. יָלַךְ שָׁקֵר hee hath brought fort a lay. Job 5, 11. שֹׁנְבֵי יֵשַׁע they are exalted by salvation. 18, 4. תִּעָזֵב אֲרֶץ shall the earth bee forsaken. And thus much of the pauses.*

CHAPTER XI.

Of the out-rule in the Pauses.

TH E R E is an out-rule of Pauses in the musickall notes, which are of two sorts, some are called kings, and some servants. The kings have usuallie the vertue and place of the pauses, and belong unto the first sort of them, Segolta only excepted, which pertaineth to Atnab. There bee fifteen of them, whose names and formes (the most of them being set above the letters) are thus known.

The kings.

- Ⲁ Pashta or pashtet.
- ⲁ Azla, or Geresht or Teres,

Ⲃ Grashir

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ג	Graſhin or Traſiin
פ	Pſic.
ת	Tiphha or Tarha.
ז	Zaceph gadol.
ב	Tbir.
ח	ח Ithib or Shophar Mucdam or Shophar Maſhpell.
ט	Tliſha or Talfha gdolah or Tarſa.
י	י Carne Phara.
כ	Zarca.
ל	Shalſheleth.
מ	Pazer caton.
נ	Pazer gadol.
ס	Segolta.

Servants doe alſo often lengthen the ſyllable, in number they are nyne, the moſt of them placed beneath the letter, and are thus named and fashioned.

נ	Munah, or Shophar Munah, or Shophar jalhar, or Shophar holec.
נ	Munah the vppermoſt.
נ	Mahpac, or Shophar happuc. It differeth from Ithib thus, it is in the end of a word, and Ithib in the beginning.

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א Merca.

ב Merca cphula, or Tren hutrin.

ג Cadma. *it differeth from Pashta thus, it is in the former letter, and Pashta allwaies in the last.*

ד Tlisha or Salsba qtanna or Tarfa.

ה Darga or Shophar galgal.

ו Ierah ben jomo or galgal.

ז, ח Gaja.

And thus much for the muscicall accents, so farre as the art and use of Grammar requireth.

THE end of the Grammar.

CHRISTIAN RAVV BERLINAS
HIS
ANNOTATIONS

Upon the Ebrue Grammar of

P. MARTINIUS.

Whereby every one, that is desirous to learn the holy language by the help of that book, and would not be like the simple, who learn without reason or understanding, may have a more clear knowledge of reason, and more sound judgement in learning or teaching that Grammar.

On Chap. I.



S in all other languages, so in the Ebrue, it is needfull, that the Grammar have not onely two parts, *Etymologie* and *Syntaxis*, but also that before *Etymologie* there be set down *Orthographie*, that is, such rules as give direction for the reading and writing of Ebrue, and no more, which must never be confounded with *Etymologie*. *Orthographie* consisteth of letters, vowels, thebaes, accents, and the points, *Massiq* and *Dages*, so farre, as they are needfull for the reading of Ebrue reasonably well. Unto which purpose there is no absolute need of so many divisions and subdivisions, distinctions and subdistinctions, or definitions of the words, letters, and consonants: whence it followeth, that of all this 1. chapter you will find nothing necessary for readings sake, but onely the two tables of

vowels short and long, pag. 5. 6. and consonants pag. 9. But to say that a vowel in Ebrue is a letter, and a consonant an half vowell, is but a conceit out of the latine tongue, from the grammar rules whereof men have taken too much, and put it unto that holy & most simple language, and by so doing have almost spoiled all that simplicitie, which cannot be found in any language of the *occidentall and septentrionall parts of the world*. So that it is but in vaine, to fashion the ebrue grammar after the greek & latine grammars. Such therefore as desire to learn to reade Ebrue, may passe over almost the whole 6. 7. and 8. pages unto the table of consonants. In which table let the reader take heed, that he pronounce not *y* as *gn* in the beginning of a word, or *ng* in the end, because none at all of the orientals doe use any such pronunciation, but alwaies pronounce it as a most cleare double (*aa*) full out of the throat.

On Chap. I I.

IT is not needfull for the instruction of one that is a young schollar, or ignorant in the Latine, and so consequently of many logical terms and definitions, to make a definition of a syllable, whereby a learner shall think, that it is otherwise in this language, than in his mother tongue, and so being fearful of this holy and simple language, will seldom go on without a thousand conceits of this tongue, as if he did learn the language of *China*. Away therefore with such grounds of feare: ye know well enough, what a syllable is, out of your owne tongue. But that is untrue, (at least in this eastern holy tongue,) to say, that every severall vowell, as being a letter, is a syllable. There

is no such matter: but thus you ought to say. Because the syllable is long or short, therefore a vowel is here long or short. A long syllable is either simple of one consonant and a vowel, or compounded of two consonants and a vowel, but the vowel alwaies concluding the syllable; againe, the short syllable must be compounded of two, three, or foure consonants before and after the vowel, and stil have its ending in a consonant. All the long vowels then are ordinarily and naturally for the long syllable, and the short for the short syllables. Yet there may be a short syllable with a long vowel, and a long syllable with a short vowel, but it alwaies requireth then a *tonic accent*, which cometh between two contraries, a long vowel & the following back-coupling *sheva*, or a short vowel, and the following vowel long or short. So that the *accent tonicus* unto a long vowel giveth the nature of a short, and againe unto a short the nature of a long vowel: like as also doth *meteg* (improperly called an accent) divide two friends into two syllables, a long vowel & its following fore-coupling *sheva*, or a long vowel and a following vowel, long or short; or a short vowel and a following back-coupling (*:*), contrarie unto the *tonic accents*, which giveth then unto a short vowel the nature of a long vowel, that it may stand at the end of a long syllable. As for *sheba* we must know, that it is not a vowel, (no more than this line (-) is, which might doe the same in place of *sheva*, as I have drawn in the latine expressions,) but the minister and servant of the vowels. The nature and use of it is, to take a consonant, which hath no vowel, and bring it unto a consonant preceding or following which hath a vowel, and couple it together with them. Therefore it coupleth its consonant either to the consonant

Following

or to the

foregoing

1. Standing under the first letter, it cannot but chuse the following. כִּרְיִי ^{frī}

בְּרֵאשִׁית ^{brēšit}

בְּדֹלֶחַ ^{bdolah bdellium.}

2. Standing after a consonant, with a long vowell, because that vowell endeth its syllable, and will finish a syllable. יִמְצֵאֵךְ ^{imcēak}

3. Standing after a short vowell, with an accent tonicus, which giveth it the nature of a long vowell.

וְיִמְצֵאֵךְ ^{has sāmā jun.}

4. Two shevaes standing together in the midst of a word, the second doth chuse the following consonant. נִפְקְדוּ ^{nifqdu.}

5. Standing beneath a consonant with a double dages (or forte,) it carrieth the second part of that letter (which must be pronounced out as standing twice) to the following, as

1. Standing under the last moving consonant either expressly or understood, it cannot but take the foregoing מְלֶכְךָ ^{mēlek}

יָעֲבֹד ^{ēbed.}

2. Standing after the consonant with a short vowell, because that vowell cannot finish a syllable.

וְיִפְקְדוּ ^{fīq du}

3. Standing after a long vowell with an accent tonicus, which giveth it the nature of a short vowell. וְיִלְאֵם ^{laam mā.}

4. Two shevaes standing together in the midst of a word, the first sheva doth chuse the foregoing consonant נִפְקְדוּ ^{nif-qdu.}

נִפְקְדוּ ^{nif-qdu.}

5. When a letter standeth with a double dages (or forte,) it carrieth the first part of that letter (which must be pronounced out as standing twice) with a sheva, which bringeth back

as פִּקְדוֹן fiq-qdū , in place back its first part unto
 of פִּקְדוֹן fiq-qdū the foregoing, as פִּקְדוֹן in
 place of פִּקְדוֹן fiq-qdū

6 Every sheba compounded alwaies carrieth its consonant
 unto the following. אֶחָדֹה ōho-lō .

7. Every single sheba after meteg by a long or short vowel
 carrieth its consonant unto the following. בְּהֵיטָה ba-j-ta

And therefore { without } a meteg, { single
 every qamets { with, or } there { following { compounded
 { without } a sheba { but not } }

is { short, ō as כֹּל kol וַיִּבְרָא vaj-jā-qom אֶחָדֹה ōklō
 { long, ā as אֶחָדֹה ā ha-bā and אֶחָדֹה by א .

And again { with } a meteg, { single
 every qamets { with } there { following { compounded
 { out } a sheba { }

is { long, ā as בְּהֵיטָה hā j-tā fā-qdā
 { short, ō as אֶחָדֹה ō ho-lō } but here it maketh up a long
 Syllable, because it hath a meteg,
 improperly called an accent.

So then, no short vowell without a meteg or ac-
 cent tonicus, can have the nature of a long vowell, to
 stand at the end of a syllable, or to make a long syl-
 lable, except two, (-) patah and (◌) segol following
 אֶחָדֹה , in which case they are understood to ex-
 clude

בְּקֹר *bō qe-r* וַיְהִי *vāj-hi* עָרַב *ā re-b* וַיְהִי *vāj-hi*
 : אֶבְחַד *ēbhāa-d* יוֹם *joo-m*

and so forth through the whole Bible, the same way.

On Chap. 111.

THIS chapter hath in it two parts, the first appertaineth unto Orthographie, from the beginning unto notation, the second unto Etymologie, where he beginneth to speak of notation. So that this is the first author, that hath joyned two diverse parts of the Grammar together in one chapter, wherein some others have followed him, which is very strange. Now then you are to observe, that the accent is *tonicus* in every word, when it standeth at his right place and proper letter: but it is *Euphonicus* even when the same accent standeth not at its right place, and proper consonant. And because this author doth not name (nor any other Grammarian, as I conceive) the consonant of the *accent tonicus*, therefore you are here to note these rules for the place, *viz.* at what letter or consonant it must necessarily stand, it being more usefull, rather to know at what letter it stands than at what Syllable. It standeth therefore

I. In the Verbs

1. Ordinarily at the second radicall, as פָּקַד *ṭ*
 פָּקַדְנוּ פָּקַדְתָּ פָּקַדְתָּ פָּקַדְתָּ
2. From the second it passeth unto the first, if the second be mute or cast away, as הִקָּם *ḥ*
 הִקָּם or in *fiqqed fuqqad hitfaqqed*, otherwise called

foqedet פִּקֵּד ³foqeed צִדִּיק ³zaddiig עֲזִים ³azim דָּבָר

dabaar אָדָם ³adaam or if the first hath a (i) then

the second may have a short vowell. as שֶׁם ³skem.

2. From the second it passeth unto the first, if the

second receiveth a short vowell. as מֶלֶךְ ³sefer סֶפֶר

malek מֶלֶךְ ³eret or if the 2 (being *vau* or the same

with the third) be mute or cast away, as מֶלֶךְ ³ma-

goom תָּם ³taam הֵן ³hbeen רִיב ³rīb טוֹב ³thoob כֹּל ³kool

גִּוּר ³guur & also קֶשֶׁט ³qoost, because the second hath a back-coupling sheba.

3. From the second it passeth unto the third, if it

receiveth a long vowell, as מֶלֶכָּה ³fo qda פּוֹקְדָה

malka מֶלֶכָּה ³okla or a short vowell (-) following a

short hircic or () following a mute consonant

that is, if the following servile hath a short vowell,

as אֲנִים ³oz nājim דְּבָרִיךְ ³dba ræ ka שְׂחַיִּיק ³se-

shajik דְּבָרִיךְ ³abarajik.

4. From the second it passeth unto the servile going before the first radical, when the third is cast away

as לְמַעַן ³lma an.

5. From the second it passeth to the servile following after the last radical in כֵּן ³yea though

here go before a mute *lool* formative of the Plural and

& double number both Malcul. & Fæm. as בְּנֵי־יָד בְּנֵי־יָד *bnoteka, bno tajik*. and so too מַלְכוּתֵיךָ *mal-kuteka מַלְכוּתֵיךָ mal kutajik* or standing at the place of the third radical cast away, as שְׁנֵה־יָם *sna ta jim* in place of שְׁנֵה־יָם *sna ha ta jim* And also at עֲבָרֶיךָ *ib rijjim* עֲבָרֶיךָ *ib rij joor*.

And thus far I have spoken of the ordinary station or analogicall place of the *tonic* accent by a consonant: Now followeth the extraordinary station or anomalicall place of the *tonic* accent. I. Every *tonic* accent standing above or beneath a consonant is sometimes cast or taken wholly away, when by the nature of the text or subject, two words are to be read as one, without stay between the words: because they both make up but as one compound word, and therefore the first word hath a signe thereof by a line *maqgeef* (improperly called an *accent*) whereas the first hath then no need of an *accent tonicus*, but may retaine its *meteg*, if it hath one. I I. Every *tonic* accent may be cast unto the following letter, in the præter tens, by a conversive *Vau* before it, which converteth the signification of the præter tens unto the signification of the future, as וְהִבֵּילָהּ *vhib di la* in place of וְהִבֵּילָהּ *vhib dij la* as I say הִפְקִידָהּ *bisqijda*. I I I. Every *tonic* may be brought backward unto the forgoing letter. 1. By the same conversive *vau*, standing before the future tense, and converting the signification of future unto the signification of præter tense, the signe whereof is *fatah* or *gametz* beneath that *vau*. as וַיֵּךְ *vajja gom* which abideth

abideth true, if the last syllable have one be long, not short, and the last syllable end with a moving letter. But if those two conditions have no place, then that *vau* conversive can not carrie back the accent *tonicum*.

2. after a monosyllable or before as **אל תלהם** *al til lā-bhem*, in place of **תלהם** *til lachēm*. because of

the neere following of two *tonic accents*, standing together in a word monosyllable, which alwaies hath its accent, and going before a long word, which hath its accent at the last syllable, or if the second hath its accent in the last but one. **קרא לילה** *qāra lāi la*, in

place of **קרא לילה** *qāra lāi la*, and **השמר לה** in place of **השמר לה** 3. In verbs we have the 2 rad.

(whither it be *Vau*, or like unto the 3) mute or cast away, in the 1. 2. 3. 4. declension, otherwise called *saqad*, *nifqad*, *hisqūd*, *hofqad*, in all verball tenses (for participles are not reckoned, nor are indeed verball tenses) where the 3 radical should have the accent, reject it at the 1. rad. 4. In the 3 declension (otherwise called *hisqūd*) in al verbal tenses ending in **הוי** servile after radical letters, the accent standing not as ordinarily it doth, at the third, but goeth back to the 2 radical: except **ה** ending with *nuun* in the syllable **נה** *na* because **ה** there is but *paragogick*, not

forming any thing, but the *nuun* is the letter, that noteth the person number, gender and tenses. as **הפקידו** *hisqūda*, **הפקידו** *hisqūdu*, **הפקידו** *hisqūdi*, **הפקידו** *hisqūdu*, **הפקידו** *hisqūdi*, **הפקידו** *hisqūdu*, contrarie unto all these terminations in all the other declensions, where alwaies the accent *tonic* standeth at the third radical,

5. In certain words; as אֲנִי I, and אַתָּה thou, whereof cometh אֲנִי *anoki* אַתָּה *attab* if they have a right great *accent tonicus*, *atnah*, *silluq*, *rebia*, *sagesqaton*, *merca*. 6. ה being put at the end of a word signifying time or place, which the grammarians call then ה *locale*, but yet should call it also *temporale*, (and alwaies noteth a motion in or unto the place or time) carrieth back the accent from the 2^d radicall unto the first, as from שָׁכַם *skem* it becometh לִיכְמָה *jek ma* except there goeth before a double sheva, then the accent standeth at the third radicall, as מִזְרְחָה *miz rebbā*. 7. If that ה affirmative of the gender be added to ת the 2^d affirmative of the same, then the *tonic accent* wil stand by the 3^d rad: and not by the first affirmative, where otherwise it ought to stād, in place of נִפְלְאַתָּה *nifloata* נִפְלְאַתָּה *nifle ā ta* from נִפְלְאַתָּה. 8. *Atnah*, *silluq*, *sagesqathon*, *rebia*, *segolta*, *merca*, and *soffasuug* (improperly called an *accent* following alwaies after *silluq*, i. e. the two points, being the signe of the end of a verse in scripture) by the verbs ending at וִי (not יָה) principally standing at the last of the verse, do cary their *accent tonic* from the third unto the second radicall; as מָלֵא *ma le u* in place of מָלֵא *ma leu*, אֲבָדָה *a bāda* in place of אֲבָדָה *a bda*. 9. That same dot ה being meerely *paragogick* in nouns and verbs, as קוּמָה *qu ma*, and קוּמָה *qu mā*. 10. The same doth י *paragogic* in some words as יִשְׂרָתִי *sa rā ti*.

All which most accurate observation of the places analogicall or anomalicall of the *tonic accent*, is most necessary to be considered at the letter, rather then by the syllables, which is more dull, giveth lesser use, and maketh the reader farre lesse attentive of these misteries of the scripture; therefore in these parts he hath need, to be the more exact.

Of the formes of the tonic accents.

They have either diverse or the same formes, onely inverted or differing by situation. As, 1. *Fasta* and *qadma* have both the same figures, but are distinguished by the *situation*. For *Fasta* is onely at the end of a word, but this *qadma* standeth at the beginning or middle of a word. 2. *munah* and *mahfab* have contrary figures: and out of the *mahfab* inverted becometh *jetiyb*. But by the sloth or unchristian carelesnesse of the correctors of the Bible, both have gotten almost one figure, saving only, that they are distinguished by the *situation*: for *jetiyb* is alwaies set before the two points at the beginning of a word, but *mahfab* hath its place after the two points at the middle of a word, or for the most part at the end. 3. *Tisba* and *merca* have the same figure, but opposite.

4. The same *Tisba* and *meaile* have but one figure yet have diverse places: for *meaile* standeth at the beginning, but *tisba* at the end or at the middle of a letter. 5. *Atnah* and *Ierah ben yomo* (the moone of one day, otherwise called *Galgol*) have the same figure but inverted. 6. *Tlisa gdola* (the greater) and *qibanna* (the lesser) have the same figure, though the one inclining unto the other, and the *gdola* standeth at the first letter of a word, but *qibanna* at the last consonant

7. *Fasta*, *Zarka*, *Segolta*, & *Tlisa qibanna*, stand at

meteg is at *fa*. in *mūltitūdō*, or *mūltitūdinem*, *mul* is with meteg, in *tu* is tonic accent. In other long words, as *Conturbabantur Constantinopolitani*, in *nū me ra bi li bus sollicitudinibus*, the accent tonic is at *ban*, *ta*, *bi*, *di*, al the rest of the long, with an interposition of two or one short syllable, unto the tonic accent are metegs foregoing before the right tonic accent. There is yet an other place of a meteg very strange, and without al reason following a *dagees forte*, in so much, that the Jews themselves call it the stranger, *nokri* נֹכְרִי, or *mit nak keer*, מִתְנַכֵּר and there are but a certain number of them to be found in the Bible. To conclude that of accents. It is the greatest shame both for Christians and Jews, that they have not esteemed them thus far, to reckon them up, & to let slip none of them, & not to look for them as for great mysteries; of which part D. Bohlius in his grammar is very full, and diligent.

Of Notation.

ALL this unto the end of this chapter is true, and well spoken, but I feare, least such large observations out of other grammars, shall make this holy work and tongue to be too much doubted and feared. Therefore it would have been enough to say, that in this holy tongue we looke not for primitive and derivative, but three letters or consonants being the root, ordinarily at the infinitive *fq(a)d*, all the rest descent from that monosyllabical roote, by addition of certain servile letters. to know all which, you are well to note in the paragigme or example of all the verbes, these four things: 1. The three radicall letters, and their

place, 2. the servil letter and their place and number: 3. the number & place of vowels long or short, *sheva* and *dagees forte*, 4. and lastly the place of the tonic accent and *meteg*, at what consonant they stand, & those four at every word of the paradigma are to be observed: So that thus the Grammarians should have more recommended the tables of paradigma, that out of them, as out of a mirour, the learner might see more in a little paper, than many sheets of paper otherwise could teach: it being certain, that so many ebrue words as you see in the paragimne, so many rules, (and they very large) should have been set down. And lastly, that here be no compounded words at all, except in proper names, and with *min*.

On Chap. IIII.

In this chapter is to be found a three fould distinction and subdistinction. *A word is with number and without number.* This is subdistinguished into the genders male and female, & common unto both. And then againe, a word is either finite, or indefinite. That finite is of number and gender, that indefinite likewise either by gender as *אִשָּׁר* or number, as *פְּקִיד*. Grant all this to be true, as it is; yet this I say, that none of all these distinctions are needfull for the first learner, but only this, that except the roote or Infinitive, all the rest of verball tenes, or nownes have singular and plurall number, and are either of male or female gender, except *אִשָּׁר* which hath both: and where there standeth but one termination, there that same is to be understood to stand twice, that is, to be common unto both male or female. And one that doth not

yet know latine or greeke (*which sort of men I have allwaies in my mind, and my principall aime is to helpe them, rather than the learner, which have no need of learning from me*) may be able to understand a thing, being so plain propounded, with out many subdistinctions. And I hope, that we may teach now by this, or some other grammar the unskilfull in logick, latine and greek. and God grant, that this sort of men would fall on the ebrue, and not feare so much that most divine learning.

On Chap. V.

WE know well enough what word a nowa is, here we should say, that those nownes, which are by nature or art allwaies double, as hand, foot, eye, eare, lip, breast and such others, have in ebrue the same termination *im*, with those of the plurall number and masculine gender, save one vowell *patah* is added before *im* making it *aim*, whither of male, or female gender, as *regel* רגל a foote, in the plurall number it should be *ragliim* רגלים but being by nature double it must be *raglajim* רגליים. And here he should have given a rule for the knowledge of the gender of the nownes, whereof Dr. Buxtorf: in his *thesaurus grammaticus* hath (without neede) made nine pages, whereas it is very easie to be known either by the signification or termination of the word, or by the next following or foregoing verbs, pronoun, or noun adjective, in such words, as have not any female termination, which is onely the letter ה. having alwaies before him a (־) and the accent *tonicus* the which letter hath the same office by the verbs

and nownes. In which place frequently is set the consonant **n**, which alwaies is found in the plural number, **n** being found alone in the singular: but **n** also in the singular, if there followeth the same **n**, or unto that **n** should be added other letters and consonants. Therefore the signification of the word may very well shew in most part of all the nownes, whither they be of male or female gender: thus. 1. Nownes of men and of manly exercises and offices, of rivers, hills, mountains, people, moneths, are all of the male gender. 2. Nownes of women, womens exercises and offices, citties, regions, and all double members of the body of mankind or beasts, and likewise the foure parts of the world, east and west, south and north are all of the female gender, with or without **n**. in some places, with the names of beastes the name of male and female is added. 3 Besides by the verbs, adjective nownes, and pronounes, added unto the substantive nownes, men may come well enough to know, in the text of the Bible, the gender of every nowne.

On Chap. 6. and 7.

THESE two chapters are very long, because things are taught here, which should & would and might, yea must be taught farre otherwise. If all things must be put in those chapters, which can be said of the masculine and feminine nownes, then here is too little spoken. But if that onely should be said, which here ought to be said, and the right reasons inquired of mutation of the vowells in its due and fit place, then here is spoken far too much. Note therefore this well. All that is here set downe, and spoken of the mutation of the vowells, that indeed cometh here not to the purpose: because al that mutation ariseth not out of the first & second declensions

declensions, but all out of other principles: ye shall finde them at the end of the notes, where we will treat apart of the mutation of the points, so much as the roome of our annotations wil permit. Secondly. There is no need, to make two declensions. Fore nouns have onely seven terminations in all, 3. of singular. פֹּדֶק, פֹּקֶה, פֹּקֶת, 4. of plural and dual פֹּקִים, פֹּקִים, פֹּקִי, פֹּקֶת. And sundry Grammarians make about seven terminations much stirre, to make up two declensions, for two diverse genders, because in latine and greeke it is so distinguished. Thirdly. That *m* or *n* in the plurall (yea and some singulare) termination of *im* and *aim*, *in* and *ain* being meerely paragogic, without any important formation in this place (because *Iood* is the most chiefe formative of the duall and plurall number) are to be cast away, when the word receaveth an affix pronoun, or a following nowne of the genitive case, for more rash pronunciations sake, whereby likewise the accent goeth further unto the end, or at last from one letter unto the next, second, or third consonant.

Fourthly, that what is here spoken of the mutation or abjection of the consonants might farre better have been reserved with all other anomalies of consonants for a chapter a part, or put by the anomalies of consonants at the anomalicall verbs, the mutations and abjections of the consonants being both here and there the same; therefore whosoever desireth to learne out of this book the Ebrue precepts or Grammar, let him be admonished, to consider every line through these two chapters, which speaketh of 1. consonants 2. vowels 3. accents, and let him take those a part, and observe them well: in so doing,

they shall get the more cleare understanding of this grammar, being without the helpe of a master; because in those three points consisteth whole *Orthographie*, which teacheth to reade, and the whole *Etymologie*, which teacheth to give reason of every word in the Bible; except the most parts of the masoreticall annotations in the Bible marked with a circle, thus (o) howsoever we may give reason for them too. Fifthly all the rest of the rules in those two chapters are well to be observed, which treat of words having masculine and feminine or contraire terminations, and of the nownes, that want the singular or plural number or have them both,

On Chap. VIII.

IF the grammarians had not the anomalies & defects of the pronownes in latine and grecke (where there is more reason for them) yet in their memorie and had never yet learned great grammars, but some little compendious ones, they would have made more plaine worke about the pronownes here.

For what need is there here to speake much of many anomalies and defects, I cannot tell, where they are; learne you the pronownes, and observe, that you have but ten whole pronownes, of which cometh the contracted ones, called *affixes*, as they are here set downe, and remember, that these pronownes are every one singular by termination, whereof five are singular by signification, as 1. **הוא** and **היא**, **הוא**. 2. **אני** and **אנכי**. 3. **אתה** and **את**. 4. **מה** and **מי**. 5. **את** and **זה**. and foure are plural by signification, as 1. **אנחנו** and **נחנו**. 2. **אתם** and **אתן**.

אל and הנה הם. 3. הנה הן and אל. 4. הנה הם. But the tenth אשר hath by the latine termination the signification of both the number and gender. Wherefore you are carefully to observe the *affix* and *præfix* consonants, descending from those pronownes.

On Chap. IX.

NOW we come first to the right matter and worke of observations and annotations, so that, if I would speake on this subject so much, as might be needfull, my annotations would growe bigger, than the grammar it self. Therefore in plaine and short tearmes, though those definitions of verbs tenses and persons be true, yet being things commonly knowen, yea by every boy, that hath been but a short time at the school, & that they wil but comber the mind, if you stay on them in this place, wherefore passe them over, and goe on further.

That the author sayth, that the *pretertense*, and the *second future* are used often for the *presenttense*, is true, but that observation is for the syntax, not for the Erymologie, for no presenttense is expressed by them, when thy stand alone, but when thy are in the text of scripture. And if the author would speake here again of the guttural letters & mutation of vowels. & so often as occasions are to present them, he should have need of more than an hundred places I warrant you. It is therefore far better, to put all the mutation of the vowels in one place. And he hath to much lo-gick, when he makes out of the imperative (*a thing simple, and presently understood*) the first future tense, wherein also some men not circumspect enough have

have followed him, and in my opinion without le-
 nefit and use. It would make lesse trouble to young
 schollers, to retaine the old, best knowne, and farre
 more signifying name of the imperative. Where-
 fore courteous Reader, and thou young schollar, I
 pray thee think thus. That there is in Ebrue 1. a
 present tense in the imperative, but in the 2. person
 only, as ^{אָפּע} *ace, face*, in place wherof is *fac, doe thou.*
 2. there is a future tense of three persons, beginning at
 the first, ^{אֶעֱשֶׂה} *eece, faciam, I will doe it.* 3. there is a
 pretertense being also of three persons, begining at
 the third. ^{עָשָׂה} *aca, fecit, he hath done*, what he had
 pomised to doe, at the command of his master. And
 in this order I, (*following many learned men, and above
 al the most eminent master, nature it self*) wish, they
 may be let hence forth so, that the Infinitive, (*being
 without al doubt, and by authoritie of al the Jewes, and
 many very learned christian Grammarians, maqoor i. the
 fountaine or root, because there may be an hundred exam-
 ples found of this, which shew the 3. radicall letters full, for
 ten examples of the pretertense*) may have the prece-
 dency, and then may follow the imperative, and af-
 ter ward the future, and lastly the pretertense. And
 if ye would see the degrees of composition of servil
 letters, with and about the radicals, you shal finde
 them thus. The Infinitive (*which is the root*) hath no
 servile formative. (*except תה and ך paragogick after,*
and כָּל־כֵּן the formative of the gerunds before the
radical letters.) The imperative hath but three affor-
 matives ^{יֵן} *jcod vau nuum* (*item ה and ך paragogick*)
 after the radicals. The future tense retaineth the af-
 formative letters in their place, and taketh foure
 more

more, viz. ^{1 2 3 1}אֵיתָ before the radicals (*except againe here the former paragogick letter ה and ך*.) The præter-tense taketh out of these foure præformative only two ת tau and nuun, and out of the first three affirmative two וּ van and nuun and besides those 4. two others ה he and מ meem, and putteth them all after the radical letters, and so maketh them all affirmative. I say nothing of the letter jood in *sagadti* פִּקְדָּתִי the first person, because it is but meere paragogick, no affirmative, as appeareth out of the caldee, syriac, arabic, and æthiopian tongues, which foure are the very same with the Ebrue. You see then, that the præter-tense hath the greatest composition, the future lesse, the imperative yet lesse, the Infinitive nothing at all. So that you may here perceave, that the order of this author and all others, is not after the naturall composition; being the best way, to beginne at all from the most simple, and so go on further unto the compounded: and from the lesse compounded, unto the most compounded of that sorte. Nor doth this, and many other authors, set downe simple enough the true formative letters, and distinguish them from the paragogick. Yea that observation of his, that the last vowels Patah (*where he hath left out two other zere and holem*) before the affirmative ה and ך should be lost, is of small reckoning, especially because he giveth no reason for it, which is, because the tonic accent goeth from the 2. unto the 3. radicall. Which I say not, for to crosse this noble ancient grammarian, as if he did tell a tale, or the untruth; no, but that the mutation of the vowels long or short is not here in his proper and due place.

On Chap. X.

THat the author teacheth all sorts of verbs to be either *regular* or *irregular*, was a received rule in his time, which is now 78 years past, but since that *Erpenius* wrote, to this day all the Grammarians find a far more easie way, by showing, that all the verbs are *regular*, which giveth unto the learner more courage & delight, so that all those esteemed *anomalies* are taught by verie few rules. Besides that, according to his definition of *regular* and *irregular*, we cannot find any verb *regular*, nay the *paradigma* or *saqad* in some declensions hath in the consonants two anomalies, the same with *נָגַס* *nagas* and *סָב* *sab* (besides many other speciall anomalies in *consonants*) and in *bisqad* the anomalie of the place of accent, and through all, many *anomalies* of the vowels. So that we must go on first, to reduce the *paradigma*, example, or rule and the analogie of all the verbs, unto more analogie, before that it can be the true analogie of all verbs. And of all others, that is most unright, to say, that the verbs onely are *regular* or *irregular*, whereas *nounes*, *pronounes*, *participles* and *separate particles* (as they call them, being all *nounes*) are of the same nature, issue and roote, and therefore must be also *regular* and *irregular*, like the verbs. And because I say, that in *Ebrue* there are no more, besides the root, then *nounes* and *verbs*, both which have but one generall anomalie, therefore the same two rules of anomalie may be applied unto all parts of the Grammar, which analogie and anomalie consisteth in *consonants*, *vowels*, and *accents*; and so the whole Etymologie may very well be brought into 3 chapters 1. of *consonants*. 2. of *accents*. 3. of *vowels*. The distinction of the declensions, and order of *qal* or *saqad*, *nisqad*, *bisqad*, *hosqad*,
and

and then *siqqeed*, *suggad*, *bitfaqqeed*, *foqeed*, *foqad*, and *bitfoqeed* is very well, and I wish, that Doctor *Buxtorfius* had followed the same, seeing it is well known, that he writing 38 years after this author, commended this grammar. Now as touching the *out-rules* (*Courteous Reader*) I beseech thee altogether to think, that they are not needfull in any tense, and therefore they might have been spared. For the fault of the *Grammarians* generally is, that they put not the frequent occurrences in the *mirrour* or *paradigme*, whereby they are constrained, to adde many *observations*, because they have made the analogical *paradigme* imperfect. As here in the tenses through the whole *Faqad* (or first *declension*) yea the second too, all have at the second radicall 3 vowels, not one or two, *fatab*, *zere*, and *holem* as they are in *arabic* just the same). Because there are so many hundred of examples of *zere* and *holem*, that it is a shame to leave them out. The other part of all *out-rules* are the *Consonants*: and all these *observations* or rules might be brought together into one chapter. this done, an hundred anomalies, (now so esteemed) would make up a very good *analogicall rule*. Therefore in all the *out-rules* ye have these two subjects, *vowels* and *Consonants*. Of the order of tenses I have spoken sufficient on the preceeding chapter. Here I say, the *participles* are all to be put out, and to be set down by the *nownes*, because they are *ownes*. For why should we write of one thing againe and againe? and also by this meanes we have need to make in the *syntax* a new longe chapter for the *syntax* of the *participles*.

This is well done p. 43. lin. ult. to put נִסְגָּד *nagas* after the manner of נִסְקָד *nifqad*, because the whole נִסְגָּד *nagas* is of the same *anomalie*, which hath

the

the *paradigma* in the *Infinitive*, *Imperative* and *Future tense* of *niſqad*, the rule whereof is this, viz. *Everie radicall or ſervile with a backcoupling ſheba, in verbes or nounnes is caſt away*; and if it be poſſible, it is compenſed with a *dages forte* in the following letter: & if it be guttural, or if in any caſe that *dages forte* is caſt out of the following, then to be compenſed with a long vowel. The reaſon whereof is, becauſe a ſhort vowel cannot make up a long ſyllable. And that *compensation* cannot be done, if either before *nuun*, there ſtand no letter at all: as in the *roote* and *Imperative* of *ſaqad*, or if the following letter hath not a vowel or *ſheva* forecoupling. The *future tenſe* is farre better to begin at the firſt perſon, not as the pretertens, at the third perſon. So that this author and ten other grammarians had done far better, if they had uſed that order of *D. Buxtorſius* in the future tenſe, viz. to begin at the 1. perſon, like as the root & the imperative of *ſaqad* put *ſgood*, *ſqad*, *ſgeed* before *ſiqdi* *ſiqdu*, and not after them. Neither is the pretertenſe to begin at the firſt perſon, as ſome men would have it. Becauſe both theſe tenſes are of diverſe nature. the future put the ſervil letters before the roote, the pretertenſe puts them all after the roote; moreover that there is a naturall order in the tenſes, which I have ſhewed on the preceeding chapter.

On Chap. 11. 13. 15. 17. & 19.

AL the matter herein contained ſhould have been ſpoken of in its proper place by the nounnes. And likewiſe as the *grammarians* before this author have made a *paradigme* of the formes of verbs, throw all the declenſions, ſo it had been done well by the author, if he had made ſuch *paradigme* of all the outward formes of nounnes; and ſo having firſt ſpoken of the verbs, then afterward of the nounnes there

there due order, and at one place, and so to have shewed the formes descending of every declension. Besides that the place of the words of four letters is not well placed in chapter 19, because they are not verbals, and so come not out of the 8 declension פִּקֹּד, so is it cleare, that likewise as the rest of the words, we will find also these well enough in the table or paragigme Of their divers formes in generall, which is left out almost by all grammarians; and therefore I wil put herein a piece of the form, as I would have, of that table or paradigma, following the naturall course of the vowels short and long.

5	4	3	2	1
פִּקֹּד	פִּקֶּד	פִּקֵּד	פִּקֶּד	פִּקֵּד 1.
פִּקֹּד	פִּקֶּד	פִּקֵּד	פִּקֶּד	פִּקֵּד 2.
פִּקֹּד	פִּקֶּד	פִּקֵּד	פִּקֶּד	פִּקֵּד 3.
פִּקֹּד	פִּקֶּד	פִּקֵּד	פִּקֶּד	פִּקֵּד 4.
פִּקֹּד	פִּקֶּד	פִּקֵּד	פִּקֶּד	פִּקֵּד 5.
פִּקֹּד	פִּקֶּד	פִּקֵּד	פִּקֶּד	פִּקֵּד 1.
פִּקֹּד	פִּקֶּד	פִּקֵּד	פִּקֶּד	פִּקֵּד 2.
פִּקֹּד	פִּקֶּד	פִּקֵּד	פִּקֶּד	פִּקֵּד 3.
פִּקֹּד	פִּקֶּד	פִּקֵּד	פִּקֶּד	פִּקֵּד 4.
פִּקֹּד	פִּקֶּד	פִּקֵּד	פִּקֶּד	פִּקֵּד 5.
פִּקֹּד	פִּקֶּד	פִּקֵּד	פִּקֶּד	פִּקֵּד 1.
פִּקֹּד	פִּקֶּד	פִּקֵּד	פִּקֶּד	פִּקֵּד 2.
פִּקֹּד	פִּקֶּד	פִּקֵּד	פִּקֶּד	פִּקֵּד 3.
פִּקֹּד	פִּקֶּד	פִּקֵּד	פִּקֶּד	פִּקֵּד 4.
פִּקֹּד	פִּקֶּד	פִּקֵּד	פִּקֶּד	פִּקֵּד 5.

5	4	3	2	I	
פִּקּוּד	פִּקְאָד	פִּקְאָד	פּוֹקֵד	פּוֹקֵד	1.
פִּקּוּד	פִּקִּיד	פִּקְאָד	פּוֹקֵד	פּוֹקֵד	2.
פּוֹקֵד	פִּקּוּד	פִּקְאָד	פּוֹקֵד	פּוֹקֵד	3.
פּוֹקֵד	פִּקְאָד	פִּקִּיד	פּוֹקֵד	פּוֹקֵד	4.
פּוֹקֵד	פִּקִּיד	פִּקּוּד	פּוֹקֵד	פּוֹקֵד	5.
פִּקּוּד	פִּקֵּד	פִּקֵּד	פִּקֵּד	פִּקֵּד	1.
פִּקּוּד	פִּקֵּד	פִּקֵּד	פִּקֵּד	פִּקֵּד	2.
פִּקּוּד	פִּקֵּד	פִּקֵּד	פִּקֵּד	פִּקֵּד	3.
פִּקּוּד	פִּקֵּד	פִּקֵּד	פִּקֵּד	פִּקֵּד	4.
פִּקּוּד	פִּקֵּד	פִּקֵּד	פִּקֵּד	פִּקֵּד	5.
פִּקֵּד	פִּקִּיד	פִּקְאָד	פִּקְאָד	פִּקְאָד	1.
פּוֹקֵד	פּוֹקֵד	פִּקִּיד	פִּקְאָד	פִּקְאָד	2.
אִפְקוּד	אִפְקוּד	אִפְקוּד	אִפְקוּד	אִפְקוּד	3.
נִפְקוּד	נִפְקוּד	נִפְקוּד	נִפְקוּד	נִפְקוּד	4.
חִפְקוּד	חִפְקוּד	חִפְקוּד	חִפְקוּד	חִפְקוּד	5.
מִפְקוּד	מִפְקוּד	מִפְקוּד	מִפְקוּד	מִפְקוּד	1.
מִפְקוּד	מִפְקוּד	מִפְקוּד	מִפְקוּד	מִפְקוּד	2.
הִפְקוּד	הִפְקוּד	הִפְקוּד	הִפְקוּד	הִפְקוּד	3.
פִּקְדוֹם	פִּקְדוֹם	פִּקְדוֹם	פִּקְדוֹם	פִּקְדוֹם	4.
פִּקְדוֹן	פִּקְדוֹן	פִּקְדוֹן	פִּקְדוֹן	פִּקְדוֹן	5.
etc.	פִּקְדִי	פִּקְדִי	פִּקְדִי	פִּקְדִי	6.

And so farre I have shewed a platform of that new table of paragime, as I would have, of all the forms of the nownes throughout this holy language.

On Chap.

On Chap. 12. 14. & 16.

IN all those chapters are the same observations to be repeated, which have been set down on the 10 chap. Had this author set down enough of vowels in the paradigme, as well beneath the radicall letters, as servils, thē there had bin no need of out-rules for every tense, & some few observations of the consonants. & it had bin better, the order of persons in the future tense, & superfluity of particles being taken away, he had shewed on chap. 14 the analogicall forme of *figgeed*, thus פִּקְקֶר, whereof comes פִּקֵּר, because in so doing, a generall rule might have been made, that all the letters or consonants, which are to be written double, alwayes must be cast away whither *servill* or *radicall*, (if they have a back coupling *sheva*.) Which rule may be applied unto סָבָב *sab*, in place of סָבָב *sabab*: or lesse if there be two radicals, the first may remain in some verbs and nounes, but usually cast away, not onely with the backcoupling (*heba*, but likewise with a vowel, and to be compensated by a *dages forte* or long vowel, like as in the consonant *Nun*, and so to bring away the whole new made anomalie of סָבָב *sabab*. The anomalies of the *four* quiescent consonants, אֵיִה a, u, i, h, may onely remaine in the rest of the anomalical nounes, verbs and particles: which of אֵיִה is the true & only anomalie, having these letters all right *anomalies*, because these onely do cast away their vowels or *sheva*, the which no other consonant doth, which is the fountain of all *anomalies* through the whole *Etymologie*: so that by doing thus, every one may see, that the true *anomalies* of verbs and nounes consist onely in the quiescent

scient letters, and the rest of this anomalies is to be sought in the constitution of the syllable, and their analogie and anomalie. Now sillables being in any p ace of the grammar, reason and judgement will teach so much, that it is needfull, to be the same anomalie not onely in verbes, and nownes, but likewise in the improperly called particles. And againe, hence ye may see, that reason would be given, why that the *paradigme*, if it shall be the generall rule of all, must necessary be reduced first at the right and true analogie, which not this author onely here in this place of those chapters, fit for that matter, hath left out, but besides all other grammarians, which have written unto this day, so that they cannot finde out, how to reduce all the anomalies of verbs occurrent in the Bible, at the *paradigme saqad פקד* because they set not down plaine enough the matter and forme of the *paradigme*. And therefore I hope, if it please God, to give me opportunity; and I find men to be true lovers of Gods holy word, and their hearts not to cleave unto ethnicall, I will not say atheisticall authors, to reduce that whole matter into a more simple and plaine way, seeing this tongue is of such simplicity and singlenesse, and of such little composition, as that my tongue is not able, neither my pen sufficient, nor my understanding capable to admire enough the plainenesse and uncompoundednesse of that one Holy orientall tongue, which hath gotten six names, viz. Ebrew, Chalde, Syriac, Arabic, Samaritan, and Ethiopian language, being in the essence and nature of consonants one, differing onely through vowels and pronounciation in all provinces; a thing usuall in all the parts of the world, of whole christendome, and so too in your England.

On Chap. 18.

Here I much admire this learned author for that new yea old principle, which not understood by other grammarians, he onely hath observed it but they not. It is therefore well done, to make a new declension with a servile quiescent consonant after the first radicall: the reasons, which this noble and judicious author had in so doing, probably are these. First, this declension in *faqad* not observed, many annotations and ontrules have beene unnecessarily made by Grammarians here to fore. Secondly, in so doing he hath prevented many unusefull exceptions, notes and observations or anomalies, which would have been made either by himself, or others after him. Thirdly, because there are many examples of this sort standing in the Bible, and therefore had cause for it, I say to make up a new declension: but much to blame are the rest, who have not followed him, but have left out in their grammars that worthy new practised probleme, whereby so many *anomalies* in Holy writ, are reduced at a right analogie. Moreover I do affirme, that howsoever this man had not probably the knowledge of the arabic language, neverthelesse he hath made that new declension so directly according to the arabic, the active I meane, as if he had the knowledge of that tongue perfectly. For indeed the arabic language hath the very same forme, to wit, that *dages forte* of *siqqed* resolved in the active in *ʾ*, and in passive in *vau*, put immediately after the first radical, to be the third declension, as ye may see in Erpenius his arabic grammar. Now the reason, why other grammarians did not follow him, is because they found not such formes in פקד *faqad* or the para-

digme, set down by the perfectest & skilfullest Jew-
ish & Christian Grammarians, that formerly wrote
before this Martinius: but they should have minded,
that many forines are to be set down by way of sup-
positiō in the paradigm, there being many examples
for it in the Bible. And the same should this author
have done in the passive **הִתְפַּקֵּד** *hitfagqed*, & in **הִתְפַּקֵּד**
hitfagqed, to make **נִתְפַּקֵּד** *nitfagqed*, if he hath done here as perfect as may be,
was his intention.

On Chap. 20. 21. 22. 23. 24. to 37.

1 **T**hat here the author beginneth to speak of the
anomalies in verbs & nouns with better logick
& reasons, is very wel: specially if we consider, the
method and order which other gramarians have used
before and after him: for indeed in this he is more
rationall, and to say the truth, a better logician then
many others. And whereas he hath left out that
whole *anomalie* which *Buxtorfius* since hath brought
in again, called *Pe Nuun*, that is to say **נִּנְּ**, he hath
done much better, in reducing it to the same *anomalie*
of nuun in *nisqad*, where the same is cast away, like
as in *nagas* if it hath a backcoupling *sheva*, except on-
ly in the root or the infinitive, and imperative, where
it is cast away having a fore coupling *sheva*, but ne-
ver else where: so that he hath don rightly in leaving
out that *anomalie* of *nagas*, because we have it already
in the *para ligme*, saying **הִתְפַּקֵּד** in place of **הִתְפַּקֵּד**.

Thus that whole *anomalie* is in nouns, verbs, pro-
nouns, participles, adverbs, yea every where, and com-
prehended in this rule viz. *nuun with a back coupling*
sheva, and any letter of the Alphabet, which is double,

going

going before or following any letter whatsoever, is cast away: yet this general rule must be understood, that no letter is cast away, but necessarily it must be compensated with a *dages forte*, if possibly it may be so, but then it is possible, if the foregoing and following letters before and after that letter have a vowel: If one of those two conditions faile, then no compensation is to be had: touching that general rule of casting away, (except in some examples where *nuun*, and some other remaine as וַיְיָ *vajj:theor*, in place of וַיְיָ *vajj:theor*) when it is not compensated where it might, in that case ordinarily followeth a naturall mutation of the foregoing short vowel into the long, because there of a short fillable it is made a long one.

2 But then he did not wel, namely in chapters 25.26.27. Because he observed not the same reason as he did before in נָשׁ, but hath made *Ajin defective* another anomalie, whereas the same is found in פָּקַד or לָמַד or any of the *paradigmes*. For you should say הִתְלַמְּדוּ הַתְּפַקְּדוּ & so לִמְדוּ פִקְּדוּ but because the same letter commeth twice, the first is cast away: & you must say לָמַד פִּקְּדוּ *lummced*. now the same defect is in that סָבַב in place of סָבַב ¹⁰: therefore this anomalie of the defective *Ajin* might have well bin foreborne, as by this author, so likewise by all other Grammarians. So that you have this rule observable. any letter, which should be double, is to be cast away, and compensated by the *dages forte*, if not, then ordinarily that short vowel foregoing is to be long, because that short fillable is made long. But if the same letter be the second and third radical

then it brings the vowell to the first radicall, and if it have a fore coupling *shba*, in place therof is resumed *satah* & *ere* or *holem*, as being derived from the same, & put to the foregoing except 1. in some verbes, tenses, and nouns, and almost ordinarily in the participles of *faqad* that letter remaineth פ is not cast away, 2. In *fiqqeed* פ *hitfaqqeed* in place of that dages, which is in the second radical, called *Characteristicum*, the first radical is doubled פ put after the second, פ thus made 4 plain letters as פפפפ *fil feel* in place of three, *fil leel* פפפ & some few such like exceptions, which for brevities sake I omit.

3 Touching chapters 20. 21. 22. 23. and 24. the most part of those anomalies consist in the second radicall א , which three are to be taken for one letter, and no more, and the same is well known to all grāmarians, & by them acknowledged, howsoever by none rightly observed. And therefore I apply that rule of the grāmar: *Literæ quiescentes inter se alternant*: the quiescent letters altogether are as one, & so being taken one for the other, hence this rule is to be noted, that if the second radical be *vau*, the same is א & ו ; if ו , the same is א & ו . if א , the same is ו & א ; which make no change of the signification in the root at all. Now these letters stand always in verbs and nounes very clearly to be seen. as *רום ראמה קים קום קאם* and *רים* or under the vowels to be understood: as *קאמת קמת הקם קמה קמה* in place of *קאמת* &c. and so through all the verbes, and nounes, of the second radicall quiescent, none excepted, I say none at all. Now so much is sufficient for the anomaly of letters. But the other two, viz. 1. of vowels, secondly of accents, is impossible here in our brief notes, to set down a full and perfect way for the understanding thereof.

only

Onely for the present it is sufficient, that the reader is to take notice, that no *observations* or *out-rules* have been exactly taught, because these out rules have not as yet been orderly distinguished for their letters, their vowels & accents, which three not being duely considered, but as either sometimes here and there wholly left out, otherwhile one mentioned & not another, or else some and not all, in short mingled together, and not carefully distinguished, hence, I say, they could not be perfect and easily known, yea to say the truth, the greatest cause of difficulty hath been; because that *paradigme* hath not as yet been exactly set down, which would be the right and most ready way to bring things into a true order and forme. And so much our author himselfe saw very clearly in his *Technologie* pag. 25. that **א** **י** was to be taken al for one letter, as much as concernes the root, and not alone in the second radicall, but in the first and third also; And therefore as he brings there good examples for it, so he might, and much better it had ben, if he had don so, & observed the very same in his Grammar, as **נִצָּאִין**, for **נִצִּין**, **רָצָאִי**, for **רָצִיתִי**, **רָפָאִנוּ**, for **רָפִינוּ**, **קָו**, for **קִיו**, **וָאוּ**, for **וִיו**, **נָאוּת**, for **נָוִית**, as R. D. Qimhi sayeth and **לֹאמַר** for **מֹדִיעַ** & **לֹאמַר** for **מֹדִיעַ**: thus the thing is clear, but made by none a generall rule, which might containe the greatest part of Masoretical annotations on the Bible.

4 In chapters 28 unto 36. are the same *anomalies* to be observed. 1 of letters. 2 vowels. 3 of accents. That of letters is very easie, and the same is all one with what we last spoke touching the 3 radicals **א** **י** and doe make these 3 letters, in the signification of their roots, to be of no mutation at all. 1 This may be well observed in **מָצָא** 2. that these 3 radicals **א** **י** may be cast away, and that without any damage of the ideall

and generall signification of the root. 3 The same is in the third radical ה , גלה : for ה is the same with יו א and may be transmuted in them without any mutation of the ideal and naturall signification of the root 4 הוּא in the 3 radical is all one, that is to say : מנח and מנא , גלה and גלה is all one. so much as concerneth the radical signification. 5 Those two anomalies plainly appear to be one by the nature of this language, therefore this section and the former is but one *anomalie* namely א וי are the same letters in the root, and ה in the third radical onely, because there alone it is quiescent, not in the 1 or 2. radical. Neverthelesse I find הלך and ילך , אפקד & אפקד &c. but these are special anomalies, neither make any general *anomalie* of consequence or weight.

Now the greatest doubt which may arise from the former principle, (being hitherto omitted by grammarians, who make divers rootes of מנח and מנא &c.) in my opinion will soone bee resolved, and whatsoever clouds of darknesse may seeme to arise, will easily be expelled by a cleare sun, shewing many hundred examples for it : And if the Lord spare my life, I shall as my other occasions will permit, give the reader good satisfaction in this particular. Thus we have spoken of the first anomalies of letters : now the second, touching anomalies of vowels, and the third of accents, can very easie be understood, after the aforesaid paradigme is rightly set down, and then by a few generall rules of the Etymologie, it may be reduced into a plaine and easy method.

On Chap. 13. & 38

THESE two chapters are in the grammar superfluous, because the particles are altogether nouns, and have their roots, and are exercised as nouns: few onely excepted, which are called *inseparables*, and are onely *ferule letters*, & *Im* at the end is but the affix *Im* with a *vau paragogic*. Now their significations are very sparingly set downe, every one of them having diverse other significations, which are not here set down. And therefore are to be taken & demonstrated out of the text of holy scripture, so that these two chapters belong rather to the Concordance then to Grammar.

And here our author puts an end to the *Etymologie*, and begins the *Syntaxis*, but indeed neither well nor rightly, because the whole 2. 4. and 6. chapters belong unto *Etymologie*. Now the Reason wherefore he hath placed them in the Syntax, is because according to the latine and Greek the order of Syntax standeth thus. But the truth is, neither he nor *D. Buxtorfius*, nor *Trostius* my learned master, nor the rest (howbeit many have so don) have don wel in using such an order. My reason is, because this construction, here in the orientall tongue, is not of two sundry words, but of one; which receiveth onely a letter before; or 1 two or 3 after it. And so maketh not two words but one. For it is well known, that one word cannot make up rules in the Syntax. Seeing therefore it makes two words of signification, why then have not Grammarians made a chapter a part of the *prefixes* as well as of the *affixes*. I know wel enough that they saw, the same would be a fancy, and therefore left it out. had they seen so much touching the *affixes* they would have don the like, being no lesse a fancy every way.

It is most certaine, (and so much I could demonstrate by reasons,) that the Hebrew Bible could be much better and farre more easily understood, if there had never been set to the letters so many vowels, to wit five long, five short, and five usually named their ministers, besides *dagees lene & forte & massiq;* for howsoever some thinke, that sundry words of the holy scripture having various significations, without them would not be rightly taken, yet the contrary is wel known to men skilful enough in that tongue. Besides were there any weight in this objection, the same might be sayd against *vowels*, for as the same by the same words yet make divers significations, so men sometimes are misled by them also. *isfgood*

תפקד סבבה *sofcha* active and passive.

But seeing it is now in common use (as with Christians so among Jewes also,) to have Bibles with points, & those 15 points through their great variety having been hitherto more feared & scrupled, then there is any ground or reason for it, I have thought good, here at the end of my *Annotations* to this Grammar of *Martinus*, to give a hint upon that hardest point of *Etymologie*; and the rather, because, without ostentation be it spoken, I do conceive, I have through studie and observation obtained some skill in this particular, the like by other men hath not as yet beene published. And if my opinion faile me not, as exact and sufficient a way, as can be set forth by any, for the understanding of the vowels.

The generall rule is this, that all mutation of vowels I say al without exception, must never be demonstrated out of nouns, verbes and particles, not from the construction of them, neither treated of in *impertinent* parts of Grammar *orthographie* and
Syntaxis

Syntaxis (howsoever many have so done) but onely in *Etymologie*, and the mutation demonstrated out of the nature of 1 vowels, whether short, or long, and their ministers. 2. accents. 3. fillables, which of the two last I have shewed at the beginning of my annotations.

The speciall rules are : first there are 3 degrees of points : five long, five short, and five servants or ministers of the long and short vowels together.

The second speciall rule is, All long vowels are of one nature, so that what is to be said of one, is to be said and understood of all : the same is true of the short, so likewise of the servants, so far as they stand as servants to the vowels, they are all of one nature.

The third speciall rule is, All long vowels without exception can be altered : the like is to be understood of all short vowels, and the same of all servants to the vowels.

The nature of the five vowels generally is, that they absolve a fillable, that is, to stand alwayes after the consonant in that fillable, so that no consonant may come in the same fillable after the long vowel, nevertheless two or three consonants may goe before that long vowel without any prejudice or hurt therunto. as, *ba*, *be*, *bi*, *bo*, *bu*, *bla*, *ble*, *bli*, *blo*, *blu*, *stra*, *stre*, *stri*, *stro*, *stru*.

Secondly: the nature of the 5 short vowels generally is, that they can never absolve a fillable, that is, stand at the end of a fillable after all consonants, but still some consonant after them. And like as they may have one two or 3 before, so the like after them if occasion be as, *ba^v*, *be^v*, *bi^v*, *bo^v*, *bu^v*, *bra^v*, *brel^v*, *bril^v*, *bro^v*, *brul^v*, *spra^v*, *sprel^v*, *spril^v*, *spro^v*, *sprul^v*, *spralt^v*, *sprelt^v*, *sprile^v*, *sprolt^v*, *sprult^v*.

The nature of the ζ . servants or ministers to the vowels generally is, to stand under or beneath any letter that hath no vowel, if that consonant either go before or follow a long or short vowel.

Here two things are to be observed 1. four letters that is אֵיִה cast sometimes away their vowels, so

I likewise the servants of the vowels. And in doing so, there is made an anomalie in the fillables, so that whereas it was a long fillable before, it becomes a short, or if formerly a short. now it is made a long: as בִּרָא in place of בִּרְאִי in place of בִּרְאִי.

Secondly the nature of the *tonic accent* is, that if a long vowel have after him (which is contrary to its nature) a consonant with a servant, the *accent tonic* comes in-between them, and then being mediatours, a long vowel with a following servant and a consonant may well stand together the which otherwise could not be. And again standing by a short vowel, it gives him the nature of a long vowel, that it may finish a fillable: the which thing by a short vowel *meteg* likewise doth, but never by the long. Or else it must be under the form of a *tonic accent*, which many times stands in the place of a pure *meteg*, for example at the end thus מִקוֹם הַקִּים פֶּקֶד דָּבָר

הַקִּימָנָה & תִּקְמָנָה בְּטַחְתִּי עֵצֶם תִּקְוִמָנָה פֶּקֶדְנָה bathbaabti, taqemna, taqūmna,

sqoodna, taquumna. In the short vowels. מַיִם majim:

מֵלֶךְ melok niets נֶאֱבֵל obel אֶדְלֵל jaqumu. יִקְמוּ

All which I have shewed in my annotations out of the

the 3 first verses of Genesis, and largely spoken of and declared, as I think, sufficiently: and belongeth that fundament of mutation to orthography.

תְּלוּפֹתֶיךָ יִנְכַּרְתֶּנּוּ בְּרִתְּךָ נֶנְכֵּךְ ^{cntrbbntcrnstntnpl}
 o:u:aa:u:o:a:ioi-
 tanj. The mutation it selfe belongs unto the *Etyymology*. And as there be 3 sorts of *points*, so there are 3 sorts of *mutation*, according to this following order.

First there is a *permutation*, or as we may call it, an *alternation*, when one long vowel in place of a long, one short of short, one minister in place of another is simply alterned, as *a* for *e i o u* to *a* for *e i o u*. &c. Only it must be noted, that this permutation is restrictive-ly to the vowels long and short, the reason is, because the servant may not have the liberty which the master hath. Hence, *fatha gnuba* are no where else but under the last letter in place of a (-) which should stand there. 2. A simple *sheva* never stands more usually then beneath a consonant which is not *guttural*, if otherwise, it is extraordinary, and an anomalie.

Thirdly that the three compounded servants viz. ^{o:u:aa:u:o:a:ioi-} stand commonly under a *guttural*: if beneath others, extraordinary and anomicall. And because that is seldome, it is therefore very fit, that all examples of that anomaly should be set down amongst the grammar rules. In the long and short vowels there is no such restraint or limitation as being all masters, and have a greater priviledge & liberty. For this you have in the Bible many examples, that all the vowels long and short, none excepted, are to be understood according to this rule. If you would know a reason for this, I answer, it is because of the *Euphonic* and sweet pronunciation. And therefore what *Grammarians* soever heretofore have brought any examples of this permutation either in vowels long or short, or given any other reason touching their

their servants: or briefly, have propounded other reasons, rules, or grounds thereof, they have not done wel, because most, or at least the most judicious Grā-marians do teach, that the mutation of *sheva simple* into that compounded (◌̣) (◌̣̣), and (◌̣̣̣) is for euphonic sake, namely thereby to helpe the guttural letters, that they may be pronounced ful out of the throat, which thing other wisemencould not wel or fitly do.

Now this first degree of mutation is so frequent in holy scripture as there is hardly any line in the hebrew text, but there are some examples to be found thereof: and this first degree consisteth in *subordinate* vowels, that is to say, the long vowel for the long, so the short for the short, and not when out of a long vowell is become a short, no master for the servant, nor servant for the master, but each in his ranck, long for long, short for short.

The second sort or degree is the true mutation in, to the *contrarie*, that is to say, a long vowel is made a short, a short a long, as, ā made a, ē, e, i, o, o, u, u, this mutation many times is *sufficient*, yet commonly ye finde not ā standing directly for a but e, i, o, u, nor ē for e but a, i, o, u, &c. And if so, then you are to take notice, that the first generall permutation is come into it, and after a mutation presently followed a permutation. Now this mutation is ordinarily done, 1. if out of a long syllable with a long vowel becometh a short syllable, as of *mlakab*, is *mlaktab*,

מִלְכָּה בְּהֵמָה *bhēma* בְּהֵמָה *bhemta*

Or again if out of the short syllable with a long vowel and a mediating *accent tonic*, that *tonic accent* in any case must passe away from the long vowel then out of that long vowel cometh the short. as of

senaat

חֵן הַיָּלֵב כֶּסֶף יוֹקֵן and שֵׁנַת is שֵׁנַת *senaat*
 חֵץ לֵב וְיָסִי קֶץ שֶׁ קֵץ אֵיב אֵשׁ becōmeth
 קֵץ לֵב וְיָסִי קֶץ אֵיב אֵשׁ and thus many more.

Here ye see that all Tleri one alone excepted viz :
 (אֵיב) which Grammarians make (אֵיב) but with-

out reason) after this mutation of a long vowel into
 a short, do make the permutation likewise. The mu-
 tation is made because the mediator is passed away,
 and the fillable being before short, could not but re-
 main so stil, following necessary by reason a *dages*
 compensative, & thus a long vowel becomes a short.

II. This mutation is made, when a short fillable with
 a short vowel becōmeth a long, or out of a long filla-
 ble with a short vowel & a mediating *accent tonic*, that
 accent is put away, then the short vowel becōmeth a
 long one. as out of פֶּקֶד *faqad* commeth פִּקְדוֹ *sqado*
 viz. that (a) under ק is made a פ, the reason is, because
 that following *sheva* (howbeit not seen) is cast away,
 and soo of a short there is made a long fillable: for
 ד not having a vowel before, but now taking ו doth
 cast away his servant of the vowel, and taking
 unto it the accent, which stood before by ק & hence
 that (-a) without accent not being able to make up a
 long fillable, must necessarily become a long vowel:
 for, it cannot otherwise but become a long fillable,
 where the following consonants take their own vowels.

By the same reason of מֵצֵאתִי בְּרֵאשִׁית וְלֵה בְּרֵא
 (and a thousand others of the like nature) is made
 מֵצֵאתִי בְּרֵאשִׁית וְלֵה בְּרֵא because the four quiescēt
 consonants doe usually cast away the servants of the
 vowels

vowels. This nature of the *mediator accent tonic* ceaseth by 'long vowels, following a quiescent letter, & by the short, following a moveable consonant: and this well observed many doubts are cleared.

The third and last degree is *contractio syllabarum*, a contraction of syllables, the which cannot otherwise be done, but that out of two vowels long or short there is made one *sheva*: or two *shevas* into one short vowell: is therefore twofould. 1. any long or short vowell may be contracted into a *sheva* the servant: but here now the distinction is not between master and master, but between the master and the servant.

Again if there come two *shevas* together, simple or compounded, for the first, whether simple or compound, any one of the short vowels may be taken, and sometimes for the second, but if three come together, then ordinarily for the second: howbeit it may be so for the first sometimes likewise.

The first is thus to be understood, namely a long or short vowell is contracted into its servant, if it be occasioned through a multiplicity in making up of new syllables, that is two for one, three for two, four for 3: and that in such a case the *tonic accent* passeth to the following letters of the syllables. And then to the end that so many syllables may be avoyded, of two syllables is made one, of 3 two, and the like. But if the accent remaine still in the place and move not, then there is made no such contraction, or if the accent come back, the vowel then returneth.

Some doubts and exceptions can and must be resolved in a full Grammar, here it cannot be resolved.

A reader.

Thou mayest perceive by my broken phylacter, that I am no English man, nor indeed have I as yet attained much skill in that tongue. This is the first thing that ever I did in English. Now my desire is, to improve the little knowledge I have in it by my own practise, & would not willingly make use of other men for translation. At the present my request is, that thou wouldst be pleased to passe by in love, whatsoever thou shalt finde wanting here in good expressions, and I hope very shortly to make thee amends by setting forth some other work in a better stile, and more for thy furtherance in the knowledge of the Hebrew tongue. Farewell.

FINIS.

